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Islamic Review

AND

MUSLIM INDIA.

A Monthly Journal devoted to the Interests of the Muslims.

Office: THE MOSQUE, WOKING.

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VOL. II.]

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اسلامک ریویو کی قیمت میں اضافہ

موجودہ ضرورتوں کے مقابل رسالہ کا حجم کافی نہ تھا اسلئے سر دست رسالہ قریباً ڈیوڑھا کر دیا ہے۔ آئندہ ممکن ہے بہت جلد حجم اور بڑے یا رسالہ مہینہ میں دو بار ہو جائے قیمت سال روان اسوقت بعض سے بحساب پانچ روپیہ وصول ہو رہی ہے۔ اور میں اُمید ہے کہ یہ سال سات روپیہ کمزوری ہے۔ پہلے میں ان احباب کو سخت مت میں عرض کرتا ہوں کہ یہ رسالہ تاجرانہ اصول پر نہیں چلایا گیا۔ عرض یہ ہے کہ اسکی قیمت سی کا بیان مفت غیر مسلم دنیا میں تقسیم ہوں۔ اسلئے رسالہ کی اس عرض کو مد نظر رکھ کر اگر یہ احباب خود بخود زائد قیمت بچے یا الہامی بین پیچیدہ نواؤں کی غنائت والہ میں یہ امر ہی خرابہ چھوڑتا ہوں۔ میرا تو یہی مافی غرض ہے کہ اسلام کا خوشنہ چہرہ نہ صرف غیر اسلامی دنیا پر چمکنے لگے بلکہ خود انگریزی خوان مسلم طبقہ اسلام کا عاشق ہوتا جاتا ہے خود بخود قلوب میں تبلیغ دین کا خاص جوش پیدا ہو جائے۔ اصل اسلامی دنیا از سر نو اصلی اسلامی زندگی کی طرف آ رہی ہے۔ جن خریداران رسالہ کا سال کسی درمیان ماہ سے شروع ہوا ہے وہ بھی اگر گذشتہ سن کا نمبر منگوائے احباب شروع سال سے درست کمزور رسالہ سے بہت سا بوجھ ہلکا ہو جائیگا۔ کیونکہ متفرق حساب علی کی زیادتی کو چاہتے ہیں اور یہاں گنجائش نہیں۔ میری عرض تو یہ ہے کہ حقدار ممکن ہو یہ رسالہ مفت تقسیم ہو۔ سو اس میں جو میرا مانہ بٹائے وہ عند اللہ اپنے آپ کو مایوس نہ رہے۔

خواجہ کمال الدین Khwaja Kamaluddin

IMPORTANT NOTICE.

To meet the complaints of such of our readers and subscribers as may not happen to receive particular numbers of the *Islamic Review*, the undersigned requests them to inform him at once.

SH. NOORAHMAD, Manager.
The Mosque, Woking, England.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

ISLAMIC REVIEW

AND

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NOTES.

WE issue a double number this time in order to effect an adjustment between the months of the calendar and the numbers of the Magazine. The first month of the next year will be in agreement with the first number of the third volume of the organ. We are also looking forward to an improvement. The new number will bring to you a sketch of our Mosque.

It is very propitious to note that this organ of Islamic literature, which undertakes to represent Islam from the Islamic Scripture particularly, and the precepts of the Great Apostle of God, has met with incredible success in England and abroad. Its warmth and light has not only lifted the mist of misrepresentation that had obscured Islam, but also animated many a benumbed English person who was almost dead to religion. The results have been very flattering indeed.

We are taking this opportunity of informing the English public that many English ladies and gentlemen have embraced Islam, and there are innumerable people in England who are Muslims without knowing that they are such. This inference is based upon a stream of letters that is pouring in every week, and personal interviews in which people affirm that Islam is in unison with human requirements and instincts.

The method of initiation is very simple. Either a person sends a letter to avow that he or she will believe in the Unity of God and the universal brotherhood of man, as preached by all the prophets from Adam and Abraham down to Moses, Jesus, and Mohammad ; or a person calls to make a declaration at the Mosque, Woking, or at Lindsey Hall, Notting Hill Gate, London, at which places we are regularly delivering free public lectures on Sundays (3 p.m.) and Fridays (12.45 p.m.) respectively. These lectures are providing excellent occasions to the students of religion.

The Mosque at Woking is open to all throughout the week. We are receiving calls nearly every day for interviews, which can do in a short time what cannot be done by many lectures or books. Some seekers after truth stop with us as guests, and thus have a thorough peep into what we are. This is a very useful and cautious way of going in for a thing.

We have noted that many have embraced Islam, so much so that they are able to hold their own now. They have accordingly incorporated themselves into a fraternity called "The British Muslim Society," with Lord Headley as its President.

What is *Islam*? This is a question which is often put with a view to gain a rudimentary knowledge of Islam. Islam consists in believing primarily in the Unity of God, the Creator, the Cherisher of the Worlds, the Most Beneficent and Most Loving, the Forgiver of errors that are not committed deliberately. It demands belief in the mission of all the prophets—Abraham, Noah, Jacob, Isaac, Ishmael, Moses, Jesus, and Mohammad. It emphasises that there is no Deity but God, Who should form the only object of worship. No prophet should be adored. We adore neither Jesus nor Mohammad, though we hold them and other Apostles of Allah in the highest veneration and esteem.

The Divine Book in which Islam is expounded is the Quran, the doctrines of which are characterised by reason and practicability. It does not demand blind belief in untenable dogmas ; it is entirely free from such things. It offers a system that recognises the powers and capacities with which man is fitted out before he is ushered into this world. It aims at the education and evolution of instincts ingrained in the nature of man. It furnishes a consummate code of moral, theological, social, civil, commercial, military, and judicial laws. It provides rules bearing on any and every form of intercourse and dealings. The object of all these details is that man may not lack guidance as to his connections with God and connections with His creatures. In the words of the Great Expositor of this system, "Profoundest veneration to the Divine Commandments and love to His creatures constitute Islam." In conformity with

it a Muslim is devotional, and a palpable form of sympathy is an absolutely necessary feature of his life. There is no priesthood in this religion: it has dispensed with intermediaries between Allah and His creatures. It does not believe in the sinfulness of man, but it accords freedom to man from such a thing, which is so depressing and a constant source of pessimism, which results in multiplying charlatans who take shelter behind this dogma of sinfulness of man, for which God is held responsible. The salvation of man lies in conducting himself in perfect accord with his nature, which is the object of his life, and which embodies the Divine Will. Allah equipped man with his nature with a certain purpose and design, the execution of which is the carrying out the Divine Will.

We may also mention for the benefit of our English readers that such contributors to our Magazine as the Rt. Hon. Lord Headley Farooq, Haroon Mustafa H. Leon, Ph.D., LL.D., F.S.P., Ameen Neville J. Whymant, Ph.D., Mr. Yehya Parkinson, F.G.S., Mr. Khalid Sheldrake, Mr. Omar Flight, Ameena, Mubarkah Alice Welch, Jameela Ettridge, Mr. Shamsuddin Sims, Mr. Ahmad Wetch, and Mr. Noor-ud-Din Harris are Muslims.

THE TEACHING OF ISLAM.

MUCH has been said, much has been done,
 To fan the flame of dear Islam,
 The faith we shield above all else.
 We need no summons from the bells,
 The brotherhood can oft be found
 Where sacred incense does abound,
 And none is master save "Allah,"
 Who rules the sun and moon and star.
 Repulse the war cry from our door,
 Lord sanction peace for evermore,
 The Holy Quran bids us cease
 From evil thought and wicked deed.
 Oh, guide our brethren in the East—
 Thou art our hope and our high priest,
 Let prayers and alms richly abound,
 Thy converts listen to that sound.
 Five times a day, the prophet prayed
 His doctrines pure on thee were stayed,
 We follow him, the young, the old,
 Take us for ever into thy fold.
 Our mosques we honour East and West,
 Let near their balm our bodies rest.

The crescent is the lasting sign
 That leads us to this holy shrine.
 We take our shoes from off our feet,
 And pray Thee "Allah" be our lead,
 No sting of death our blood turns cold,
 We calmly wait for our repose.
 No devil, hell, or gnashing teeth
 Consigns our souls at death's release,
 We know that He will shape our fate,
 The orders come through heaven's gate.
 Our penitential tears arise
 To Thy vast realm, the boundless skies.
 Forgive our sins so manifold,
 Inscribe our names in books of gold.
 Till time and tide have ceased to be,
 We still remain a part of "Thee."

London, November 9.

MARIE PERKINS.

CURRENT EVENTS.

THE Maulvie Sadr-ud-Din, of the Woking Mosque, was invited by Colonel Lucas, C.B., to the Victoria Royal Hospital, Netley, to approve of a site for opening an Islamic cemetery in the grounds of the hospital, where Indian wounded soldiers are being nursed. The Maulvie did not like the idea of opening a cemetery there, and suggested that it should be set up at Woking, which is the centre of the Muslim community, and where obsequies can be performed satisfactorily in his presence. The Colonel agreed, and asked Colonel Sharaman to accompany the Maulvie to the War Office and India Office, where the question could be discussed and finally settled. Gen. Sir A. Keogh and Gen. Sir Edmund Barrow received the Maulvie Sadr-ud-Din, and discussed the question with him, and decided finally to follow the suggestion offered. Accordingly officers from the War Office called three times at the Mosque, Woking, to prosecute the project. A site along the bank of a canal, some five hundred yards from the Mosque, has been pointed out, where it is hoped that the contemplated Islamic cemetery will be opened.

Further suggestions were submitted to the War Office, which elicited the following reply:—

From THE SECRETARY, War Office, London, S.W., November 12, 1914.

To THE MAULVIE SADR-UD-DIN, B.A., B.T., The Mosque, Woking.

Sir,—I am commanded by the Army Council to thank you for your letter of the 9th inst., relative to the proposed cemetery for Muslim soldiers at Woking, and to inform you that the question of selecting a site on the land north of the railway and canal, which you inspected with Captain H. C. Cole on the 8th inst., is receiving urgent

consideration of the Department. The owner has been approached in the matter, and his reply is awaited.

I am to add that you will be kept informed of the action taken, and will be further consulted when the actual site is decided upon.—I have the honour to be, Sir, your most obedient servant,

(Signed) B. B. CUBITT.

THE PROPOSED MUSLIM CEMETERY.

THE POWER OF THE GOVERNMENT.

(Reproduced from the *Woking Herald*.)

The proposed opening of a Mohammedan Cemetery at Woking, more particularly for the burial of Indian soldiers who die in this country as a result of having been in action at the front, was mentioned at a meeting of the Urban Council on Tuesday.

The Chairman (Mr. A. H. Godfrey) announced (as exclusively reported in the *Herald* last week) that the War Office were taking steps to provide a burial ground for Indian troops, and it was considered it should be within a reasonable distance of the Mosque. It was possible that a part of Horsell Common on the northern side of the canal, and on the eastern boundary of the urban area, might be acquired for the purpose. There was nothing official at present before the Council, but a War Office representative had seen some of the Council officials, although the War Office had full powers to do exactly what they liked without consulting the Council. The reason for providing the cemetery was because very grievous lies and false reports were being spread by the Germans amongst the Indian troops as to the manner in which we were dealing with the Mohammedan wounded and dead; it was of the utmost importance that the conscientious scruples of Indian troops should be carefully observed and every consideration given to them. He was sure they would agree that it was almost an honour to have men who fell as a result of the war buried in the district. (Hear, hear.)

Mr. J. B. Walker said that the Necropolis Company were asked to sell a piece of ground in Maybury opposite the Mosque for the purpose of a burial ground, but as it was in the midst of a residential district the company would not consider the proposal under any consideration. He might further tell them that there was already a special burial ground where Mohammedans had been buried in the past in the orthodox manner. He told the War Office that was a most suitable place; every facility was offered, and it was not a question of cost, and he still thought that instead of having a separate burial ground on a common it would have been wiser and more convenient to use the ground at Brookwood.

The Chairman said he understood that the head of the community at the Mosque had absolute power in the matter, and it rested with him; it seemed he preferred this particular spot rather than going to Brookwood. He had been informed that Indian princes were to assemble at Woking one day during the week and view the site.

The matter then dropped.

INDIAN SOLDIER BURIED AT WOKING.

The first burial in this country of an Indian soldier who has died as a result of wounds received while serving with the Indian Expeditionary Force at the front took place in the Mohammedan Cemetery at Brookwood on Monday afternoon. He was Ahmad Khan, of the 3rd Sappers & Miners, and he died on board a transport while on the way from France to Netley Hospital, on November 4. On Saturday the body was conveyed to the Woking Mosque in a motor hearse, the coffin being enshrouded in a Union Jack. The community of Muslims at the Mosque made arrangements with the Necropolis Company for the interment, which was not largely attended, chiefly on account of the fact not being generally known, but most of the Mohammedans at Woking were present, amongst them being an Arab from Medina, the burial place of the Prophet Mahomet. The brief and simple ceremony, which was conducted by Maulvie Sadr-ud-Din, consisted chiefly of silent prayer, interspersed with recitals of the glory of God. The coffin was first placed on the ground by the side of the grave, the Muslims facing towards Mecca during the prayer. After interment, and when the grave had been enclosed, silent prayer was again engaged in. On the coffin were placed several floral tributes from Woking friends—viz., Mrs. R. H. Howell, Mrs. Walters, Mrs. Chambers, and Mrs. Welch.

MUSLIM GREETINGS FROM WOKING TO THE FRONT.

It will be recalled that on September 20, at an "At Home" at The Mosque, Woking, the following resolution by the British Muslim Society was passed: "We desire to offer our wholehearted congratulations to our Eastern brethren now at the front, and to express our delight to find that our co-religionists in Islam are fighting on the side of honour, truth, and justice, and are carrying into effect the principles of Islam as inculcated by the Holy Prophet Mohammed."

The following letter has now been received by Lord Headley, President of the Society, from Colonel W. W. Leary, Assistant Adjutant-General of the Indian Army Corps: "I am directed to acknowledge the receipt of copies of the translation of the resolution passed by the British Muslim Society, and to inform you that by direction of General Sir James Willcocks, Commander of the Indian Army Corps, they have been distributed among the Mohammedan troops of the Army Corps under his command."

THE QURAN AND WAR.

THE religion which the Quran undertakes to advance and discuss is known as Islam. It is, indeed, a very significant name. Its radical and primary import is *making peace*. The very name strikes the most important chord and harmonises with the innermost wish of man, who instinctively endeavours to attain an entirely peaceful condition, and abhors even the idea of strife and turmoil. One who follows Islam is styled Muslim (not Mohammadan, as is used by ignorant Christian writers), because *he makes peace with Allah* and extends peace to Allah's creatures. The greeting—i.e., Assalamo-Alaikum (peace be upon you!)—which he constantly makes use of indicates his motives and attitudes towards others. The Lord Muhammad announced that he had come to preach Islam, or the religion of peace. What a fascinating gospel for the warring tribes of Arabia! What a solid historical proof of its unifying powers! The disintegrating elements which were represented by the sands of Arabia were united, and a democratic brotherhood effected by virtue of the peaceful doctrines of Islam. The following verse of the Quran will remind those that are acquainted with the pre-Islamic history of Arabia of the violent blood feuds to which were given up the innumerable clans and factions of that warlike race. The verse does also immortalise the effect of the teachings of the Quran, which has historically been borne out:—

“And hold ye fast by the cord of God, all of you, and break not loose from it; and remember God's goodness towards you: how that when ye were enemies He united your hearts, and by His favour ye became brethren.” “And when ye were on the brink of the pit of fire, He drew you back from it. Thus God clearly showeth you His signs that ye may be guided.”—Quran III: 98, 99.

To bring these discordant tunes in harmony was a task bristling over with inconceivable difficulties. The detractors went beyond all bounds in tormenting the Apostle of Allah and inflicting wanton violence on his followers. Various cruel measures were devised to secure recantation. Bayonets were shamelessly used to pierce women, children were butchered in cold blood, and sometimes the initiates were fastened on intensely hot stones and exposed to the scorching rays of the sun which converts the Arabian sands into a veritable furnace. One of the adherents was subjected to a torment which surpasses all cruel ingenuity. He was placed between the hind legs of two strong camels, his legs tied one to each camel, and they were lashed to run in opposite directions. You can picture the shocking death which he met with. He was torn in two with a crash. In short, ingenious designs were contemplated and put into execution to compel apostacy. The Quran vividly sketches the agonies of men, women, and children:—

“Why should ye not fight on the path of Allah, and for the weak among men, women, and children, who say, O, our Lord, bring us forth from this city whose inhabitants are oppressors; give

us a champion from Thy presence; and give us from Thy presence a defender?"—IV: 77.

The Prophet himself was attacked by the miscreants, who were bent on extinguishing his life. The Quran depicts the bitterness of the Apostle's enemies in the following words:—

"And call to mind when the unbelievers plotted against thee, to detain thee prisoner, or to kill thee, or to banish thee."

He sent a party of his followers to Abyssinia, and himself had to fly for his life and take shelter in Medina. The stone-hearted ruffians would not content themselves with anything but the life of Muhammad. Concerted attacks were made on Medina itself with the invidious object of wiping out the man and his followers. This called forth defensive measures on the part of the Muslims, who were dragged into active engagements. The one object which compelled the Muslims to have recourse to active operations was self-defence and securing of peace, as we find very clearly given in the Quran:—

"Oppression and civil discord is worse than carnage." "Fight therefore against them until there be no more civil discord and oppression."

Wars are bound to dog nations. Even such peaceable measures as the Hague Conference adopted have failed to secure their desired effect. Do we not stand in need of laws that should regulate war in case such a thing should occur? Human laws cannot carry conviction to the degree to which Divine Laws do. But only Divine Laws of such a nature will be effectual as are tenable and fall in with human instincts. They should not aim at strangling human sentiments and susceptibilities. Injunctions of that character are involuntarily cast away into the lumber-room. Such has been the fate which the Bible has met with at the hands of statesmen in the present crisis. The actual following of the Bible meant the utter annihilation of the British Empire. The Holy Bible may pardon statesmen and military officers and those stirring speakers who have been taxing their eloquence to rouse the masses to the situation for the task of defending the Empire. The Bible does not recognise that its followers will be affluent or in possession of States which they will ever be called upon to safeguard against the aggressive foe. And it is not only the present juncture that reveals the inefficient doctrines of the Bible. The European nations have been alive to it prior to the outbreak of this huge war. The institution of the Hague Conference bears ample testimony to the intelligence of the European mind. It plainly points to two things that the Bible lacks: (1) In providing laws that touch the most important affairs of civilised nations; the other (2) is that injunctions conducive to peace and bearing on topics of war, and entering into the details of the various sides of war, are badly wanted. When people could not draw upon the Bible they had to depend upon human resources. But the Quran provides elaborate guidance on such and all other problems of moment.

The Quran undertakes to discuss everything that concerns human affairs—*i.e.*, politics, sociology, morality, and spiritual affairs. It sets forth doctrines, and invariably offers arguments in support of them.

One may judge for oneself whether the Quran comes up to this standard by taking its discussions on war by way of an illustration.

Below we shall reproduce from the Quran some of the verses that incorporate the object and the motives that should impel a nation to make war. To what extent people should cherish fear of God when they are involved in such a disaster? How they should avoid exultations and vaunting when they are arranging for actual engagements, and how far they should curb their evil propensities and control their brutal appetites? How they should remember God, say their prayers, and entertain charitable motives, and display the true spirit of chivalry? How they should stand to covenants; and which class they should side with and uphold? What treatment should be meted out to the vanquished foe, the war prisoners, and those that ask for quarter? How far one should exercise patience and resignation, and to what extent one should display a spirit of self-denial and self-sacrifice? These points have been dealt with in the Islamic Scripture.

THE NECESSITY, THE MOTIVES, AND THE OBJECT.

"Why should ye not fight on the path of Allah, and for the weak among men, women, and children, who say, O, our Lord, bring us forth from this city whose inhabitants are oppressors; give us a champion from Thy presence; and give us from Thy presence a defender?"

"And call to mind when the unbelievers plotted against thee (i.e., the Prophet), to detain thee prisoner, or to kill thee, or to banish thee. They plotted; but God designed to punish their plot, and God is the most charitable in His designs."

—The Quran VIII: 30.

"They will ask thee concerning war in the sacred month. Say: To war therein is bad, but to turn aside from the cause of God and the Sacred House, and to have no faith in Him, is worse than bloodshed. They will not cease to war against you until they turn you (i.e., Muslims) from your religion, if they be able."—The Quran II: 214.

"A sanction is given to those who, because they have suffered outrages, have taken up arms; and verily God is well able to succour them." "Those who have been driven forth from their homes wrongfully, only because they say 'Our Cherisher is Allah.'" "And if God had not repelled some men by others, cloisters and churches, and oratories and mosques, wherein the name of God is ever commemorated, would surely have been destroyed." "And him who helpeth God's cause will God surely help: for God is right, strong, mighty." Those who, if we establish them in this land, will observe prayer, and pay the alms, and enjoin what is right, and forbid what is evil: and the final issue of all things is unto God."—The

Quran XXII: 39—43.

"But in this law of retaliation is your security for life, O men of understanding, to the intent that ye may fear God."—The Quran II : 176.

"And fight for the cause of God against those who fight against you: But commit not the injustice of attacking them; God loveth not aggressors."

"And kill them wherever ye shall find them, and eject them from whatever place they have ejected you; for oppression is worse than carnage; yet attack them not at the sacred Mosque, unless they attack you therein; but if they attack, slay them: such is the reward of thankless people." "But if they desist, then verily God is gracious, merciful."

"Fight, therefore, against them until there be no more civil discord and oppression, and sincerity in religious views should be established; but if they desist, then let there be no hostility, save against the wicked." "The sacred month and the sacred precincts are under the safeguard of reprisals; whoever offereth violence to you, offer ye the like violence to him, and fear God, and know that God is with those who fear Him."—The Quran II: 186-191.

These texts are too clear to need any elucidation. They not only justify the motives and measures adopted by Lord Muhammad and his hosts, but also serve as guiding principles for nations that have to go to war. Can any mortal conference make laws more reasonable, more humane, and better based on true fear of God? The verses enlighten us on the grounds on which war can be waged. Oppression was raging on all sides when the expositor of Islam had to take the field. Cruelties were inflicted on the Muslims; they were subjected to virulent persecutions; "they suffered outrages"; they were wrongfully driven forth from their homes, and attempts were actually made on the valuable life of the great Apostle of God. He did what should have been done, and he did what people should do in the present crisis. The example he set to the people has been unconsciously followed by thoughtful men to-day. They have all broken away from the Bishops and the clergy, who have denounced the behaviour of the English as much as that of the Germans. For they appear to think that the Bible accords no sanction to such an aggressive career as has been displayed by the Germans, nor to the defensive measures that have been adopted by the English. The teachings of the Bible are themselves responsible for this being set aside, for they cannot safely be acted upon. The injunctions of the Quran are, on the other hand, unconsciously put in force, for the sound teachings of the Quran are in perfect accord with human nature. The Quran aims at evolving those instincts and sentiments that have been implanted in man's bosom. This is, indeed, a religion that recognises man and his qualities, and lays down rules and regulations that are in perfect unison with what has been engrafted in human heart.

Islam is a religion of peace and lends itself to the establishment of peace. It stands to uphold all the prophets, confirms all the

revealed books, and protects synagogues, churches, oratories, and mosques in which God's name is ever commemorated. What better measures can be conceived to guide nations aright and to effect their amelioration? The reader may have perused in the verses given above that Islam is for peace and condemns discord and oppression; that God does not love aggressors; and that He is with those who cherish His fear in warfare too. Peace should be secured, and humane administration set up. The Quran depicts the characteristics of people that find favour with him.

"Those, if we establish them in this land, will observe prayer, and pay alms, and enjoin what is right, and forbid what is evil: and the final issue of all things is unto God."

Lord Muhammad's personal example in all affairs, and the stupendous change that he effected, and unique success that crowned his endeavours: the marvellous redemption of people that were sunk in iniquities, the singular civilisation that they attained to, the remarkable diffusion of light up to Spain on one side and China on the other, are facts that have been affirmed and recorded by friend and foe equally. These are the precepts, and these are the actual practices, together with their results. People may think for themselves and come to a conclusion.

Next we shall reproduce texts to show with which party Muslims should side if they have to do so. ISLAM DOES NOT LOSE SIGHT OF THE QUESTION OF ALLIANCES:—

"And let not ill-will at those who kept you from the sacred mosque, bid you to transgress; rather be helpful for goodness and piety, but be not helpful for evil and oppression: and fear God. Verily God is severe in punishing."—The Quran V: 3.

"O believers! stand up witnesses for God by righteousness, and let not ill-will at any induce you not to act uprightly. Act uprightly. Next will this be to the fear of God. And fear ye God: verily Allah is apprised of what ye do."—The Quran V: 11.

"O ye who believe! stand fast to justice when ye bear witness before God, though it be against yourselves, or your parents, or your kindred, whether the party be rich or poor. God is nearer than you both. Therefore follow not passion, lest ye swerve from the truth. And if ye wrest your testimony or stand aloof, God verily is well aware of what ye do."—The Quran IV: 134.

"In most of their secret conferences is nothing good; but only in his who enjoineeth almsgiving, or that which is right, or concord among men. Whoso doth this out of desire to please God, we will give him at the last a great reward."—The Quran IV: 115.

NOW AS TO COVENANTS:—

"Be faithful in the covenant of God when ye have covenanted, and break not your oaths after ye have pledged them; for now ye made God to stand surety for you. Verily God hath knowledge of what ye do."—The Quran XVI: 93.

"But those who, after having contracted it, break their covenant with God, and cut asunder what God hath bidden to be united, and commit misdeeds on the earth, these, a curse awaiteth them and an ill abode."—The Quran XIII: 24.

"The worst beasts truly in the sight of God are the thankless who will not believe. They with whom thou hast leagued, and who are ever breaking their league, and who fear not God." . . .

"Or if thou fear treachery from other people, throw back their treaty to them, as thou fairly mayest, for God loveth not the treacherous."—The Quran LXIV: 57–60.

"But this (i.e., declaration of war) concerneth not those Polytheists with whom ye are in league, and who shall have afterwards in no way failed you, nor aided anyone against you. Observe, therefore, engagement with them through the whole time of their treaty, for God loveth those who fear Him."—The Quran IX: 5.

"O Believers! be faithful to your engagements."
—The Quran V: 1.

The Prophet of Islam was very particular as to the keeping of appointments and covenants. He had, indeed, earned the title of Al-Ameen (*i.e.*, the Faithful) before he entered upon preaching the Unity of God. The breaker of promises is identical with the hypocrite in the Muslim eye. Duplicity and double-dealing is bitterly condemned in Islam. In the present age of so-called civilisation covenants are entered into with a view to break them as soon as convenience suggests. But such a perfidious act puts a Muslim away from the category of the Faithful. Consider the edifying effect of Islamic doctrines, which always aim at inculcating spiritual lessons of great utility. What would be the attitude of the Indian Muslims now when Turkey has been involved in war? They will, as Muslims, feel for any and every Muslim of the world. They cannot help feeling for Turkey. But they will at the same time be helping their own Government, though the Government may be professing a religion other than Islam. The British Press is committing serious error in having recourse to remarks that injure the susceptibilities of the Muslims of the world. Some have gone the whole length of absurdity to style the Kaiser "Haji Muhammad William." This is an unfortunate attitude to take up, and it reveals great lack of wisdom. Islam has been practical. Lord Muhammad led an exemplary life for as many as thirteen trying years under a rule which showed itself relentlessly antagonistic; yet he would not countenance any conspiracy or insurrection against the Government. He urged his followers to prove peaceable under all

circumstances. The Muslims follow his behests to-day; but it would be sheer folly to compel such a straightforward and sincere race to put on duplicity of character by requiring them not to feel for their brother Muslims. This salutary attitude can be well maintained in alliance with the fraternal feelings that the Muslim world will cherish. But the ruler and the ruled cannot be too cautious and prudent in handling the problem skilfully and with a very great measure of wisdom.

THE MANNER OF GOING TO WAR.

"And do not behave like those who came out of their houses vauntingly and ostentatiously to be seen of men, and who turn others from the way of God: God is round about their actions, even when the devil prepared their works for them, and said, 'No man shall conquer you this day.'"

This is a lesson which the Christian civilised nations who are now fighting should lay to heart and refrain from giving vent to boasts and expressions calculated to cast an unwarranted slur on the opponent. This impairs our mental qualities and tells very seriously on "the conduct of understanding." True culture is discovered when individuals or nations are put to a test. To maintain an unbiassed attitude is productive of many good results. It implies a very fine culture and argues a very scrupulous upbringing. Do not be deluded by the bubbles of pride and exaggeration, and do not impute falsehood to others. Do not the terms "Tory" and "Whig" "Roundheads" and "Puritans" give us an idea of perverted views and prevent us from behaving likewise. The Quran again guides us in regard to this:—

"O Believers! let not men laugh men to scorn who haply may be better than themselves; neither let women laugh women to scorn who may haply be better than themselves! Neither defame one another, nor call one another nicknames."—

XLIX: 11.

"O Believers! if any bad man come to you with news, clear it up at once, lest through ignorance ye harm others, and speedily have to be ashamed of what ye have done."—**XLIX: 6.**

The language that the parties are now employing, and the ingenuity they are displaying in inventing words, will be recorded permanently for the philologists to gauge the extent to which the nations can claim refinement. See that you are not leaving a bad record by contributing your quota to the language.

DEVOTIONAL SPIRIT IN THE MIDST OF ACTIVE OPERATIONS.

"Observe strictly the prayers, and the middle prayer, and stand up full of devotion towards God." "And if you have any alarm, then pray on foot or riding; but when you are safe, then remember God, how He hath made you to know what ye knew not."—**The Quran II: 239, 240.**

"And when ye go forth to war in the land, it shall be no crime in you to cut short your prayers, if ye

“fear lest the disbelievers come upon you. Verily the disbelievers are your undoubted enemies.”

“And when thou, O Apostle, shalt be among them, and shalt pray with them, then let a party of them rise up with thee, but let them take their arms; and when they shall have made their prostrations, let them retire to your rear: then let another party that hath not prayed come forward, and let them pray with you, but let them take their precautions and their arms.”—IV: 102, 103.

These injunctions to which the Prophet and his followers conformed, and up to which the Muslims are living now, provide a topic for the consideration of every student of Islam. It shows the ideal of Islam: a system of practical doctrines which demands devoutness of heart even in the midst of actual engagements! What influence is it designed to exert on the heart? Humble postures, which the Islamic prayer requires, coupled with the eulogies of the sublime powers of the King of kings, affect the hearts to an inconceivable degree. The Muslim is humane, in the field of hostilities even.

It also shows that the Islamic prayer enjoys freedom from rituals. It recognises the fact that body and soul go, as it were, hand in hand, and one affects the other. A Muslim holds his church wherever he goes; aisles and buildings of particular design are not absolutely indispensable.

There is another inference that you can draw. The strict observance of prayers is the one characteristic of a Muslim's life. He is not exempted from it under such trying circumstances as active operations. He is not, therefore, supposed to abandon it in the repose of ease and felicities.

Such a difficult but useful injunction speaks eloquently in favour of the Divine claimant. An impostor cannot impose upon himself such duties as may hazard his life. The Prophet must be endowed with a wonderful equanimity of heart to take upon himself such a duty. In such disconcerting conditions one cannot help being nervous and falling a prey to distracting thoughts. The heart of an impostor will involuntarily and constantly run upon personal safety. But the Prophet's heart and belief were too strong to be overcome by apprehensions of this nature. His personal example lent itself to carry conviction and inspire his comrades with the sincerity of his precepts and example. This accounts for the devotional spirit of his adherents, who always vied with one another to die for the great Prophet.

We fail to observe a similar self-sacrificing tendency among the disciples of Jesus Christ, who was betrayed by his disciples, one of whom contented himself with the insignificant sum of thirty silver coins in preference to his Master's safety, while another cursed his Master to obviate his own arrest.

OTHER RULES OF CONDUCT TO BE OBSERVED IN THE FIELD.

“O ye who believe! interdict not the healthful viands which God hath allowed you; go not beyond this limit. God loveth not those who out-

step it." "And eat of what God hath provided for you as food, that which is lawful and wholesome, and fear God, in whom ye believe." "God will not punish you for a mistaken word in your oaths; but He will punish you in regard to an oath taken seriously." "O Believers! surely wine and games of chance, and idols, and the divining arrows are an abomination of Satan's work! Avoid them that ye may prosper."—The Quran V: 89–92.

TREATMENT TO BE METED OUT TO THE ENEMY.

"Moreover, good and evil shall not be held equal. Turn away evil with what is good, and behold! he between whom and thyself was enmity shall be as though he were the warmest friend. But none attain to this perfection except they who are steadfast in patience, and none attain to it save the possessor of a very large heart,"—The Quran XLI: 35.

"Yet let the recompense of evil be only a like evil—but he who forgiveth and is reconciled shall be rewarded by Allah Himself; for He loveth not those who act unjustly. And there shall be no way open against those who, after being wronged, avenge themselves. But there shall be a way open against those who unjustly wrong others, and act insolently on the earth in disregard of justice. These, a grievous punishment doth await them. And whoso beareth wrongs with patience and forgiveth: this, verily, is the noblest and hardest task,"—The Quran XLII: 39.

"O Prophet, say to the captives who are in your hands, 'If God shall know good to be in your hearts, He will give you good beyond all that hath been taken from you, and will forgive you: for God is forgiving, merciful.'"—The Quran VIII: 71.

"If anyone of those who set up gods with Allah ask an asylum of thee, grant him an asylum, that he may hear the Word of God, and then let him reach his place of safety. This, for that they are people devoid of knowledge."

These are the teachings laid down in the Quran concerning war. The reader may consider the Islamic Scriptures for himself, and decide how far it can answer the purpose of individuals and nations. He will also come to realise that war was never waged by Muslims with the object of driving non-believers into Islam. Their devotional spirit refutes the baseless charge. Such a firm grip of the system on the hearts of the Muslims argues the soundness, practicability, and fascinations of their religion. Who is wielding the sword in England now? Is Islam being administered at the point of the sword here? Why are civilised people, such as the English, gradually embracing Islam? Who could compel such literary people as the Rt. Hon. Lord Headley Farooq, Mustafa Leon, Ph.D., LL.D.,

F.S.P., Yahya Parkinson, F.G.S., Ameen Neville J. Whyman, Ph.D., to accept the doctrines expounded in the Quran? I need not give an elaborate list of many English gentlemen and ladies that have joined our brotherhood. The fact that such enlightened people owe allegiance to the standard of Muhammad affords ample testimony to the truth of Islam. It also evidences that Islam is too rational to stand in need of the sword. Compulsion breeds hypocrisy. Islam condemns compulsion in religion, and very strongly interdicts double-dealers.

THE EXCELLENCE OF THE HOLY QURAN.

THE TESTIMONY OF CHRISTIAN WRITERS.

THE Holy Quran needs no champion—its excellence is apparent to the reader; but in these days, when vituperation is often poured upon Islam and its sacred Book, it is refreshing to turn to the pages of scholars, men who have had the opportunity of studying the Great Book, of delving into its doctrines, and pronouncing their verdict. The vapourings of ignorant persons with an interested motive can be passed over in the face of the following quotations.

The Holy Book itself takes its name “Kuran” or “Quran” from the verb “keera,” to read, and literally signifies “the reading,” or “that which ought to be read.” It is divided into 114 portions of unequal length, which are termed “Suras” or Chapters.” Each of these are sub-divided into verses. Each Sura is known by a distinctive title, sometimes taken from a name appearing therein. After the title, at the head of every chapter, except only the ninth, is prefixed the word “Bismillah”—“In the name of God, the merciful, the compassionate.”

G. Sale, in the Preliminary Discourse to his translation, says: “The Quran is universally allowed to be written with the utmost elegance and purity of language, . . . It is confessedly the standard of the Arabic tongue.” Thus we have the words of George Sale, who praises the Quran from the literary point of view, and he admits that it forms the standard of the Arabic language. Is this not a great testimony to the fact that, as it was delivered in the time of the Prophet Muhammad himself, so it remains to-day—uncorrupted, unchanged; and whilst other sacred books are relegated to the background in point of literary criticism, yet the Holy Quran leads the Muslim world to-day, its style unimpeachable.

Carlyle says: “When once you get this Quran fairly off, the essential type of it begins to disclose itself, and in this there is a merit quite other than the literary one. If a book come from the heart, it will contrive to reach all other hearts; all art and authorcraft are of small amount to that. One would say the primary character of the Quran is that of its *genuineness*, of its being a *bonâ-fide* book. Sincerity, in all senses, seems to me the merit of the Quran; it is, after all, the first and last merit in a book; gives rise to merits of all kinds—nay, at bottom, it alone can give rise to merit of any kind.”

Thus Carlyle looks at the Holy Book from another standpoint, and finds that it speaks straight to the heart; he admires the sincerity in all its pages; its "genuineness" makes a strong appeal to him.

Then we have the testimony of Sir William Muir: "The Quran abounds with arguments drawn from Nature and Providence: with a view to prove the existence of God, as the Supreme Ruler, and to enforce His sovereign claim on the obedience and gratitude of mankind. The retribution of good and evil in the life to come, the obligation to follow virtue and eschew vice, the duty and happiness of the creature in worshipping and serving the Creator, and such-like topics, are set forth in language of beauty and vigour, abounding often with real poetry. Thus, also, the reasonableness of the Resurrection is taught by many forcible considerations, and especially by the analogy, so striking in southern climes, of the earth, long dry and dead, quickened suddenly into exuberant life by the copious rain from heaven."

Washington Irving, in "The Life of Mohammed," says: "The Quran contains pure, elevated, and benignant precepts."

Davenport ("Mahomet and the Quran") writes: "The Quran is the general code of the Moslem world: a social, civil, commercial, military, judicial, criminal, penal, and yet religious code. By it everything is regulated—from the ceremonies of religion to those of daily life, from the salvation of the soul to the health of the body, from the rights of the general community to those of each individual, from the interests of man to those of society, from morality to crime, from punishment here to that of the life to come."

Edmund Burke ("Impeachment of Warren Hastings") pays a very high tribute to its excellence: "The Mahomedan law is binding upon all, from the crowned head to the meanest subject; it is a law interwoven with a system of the wisest, the most learned, and the most enlightened jurisprudence that ever existed in the world."

Davenport writes also: "Among the many excellencies of the Quran are two eminently conspicuous—one being the tone of awe and reverence which it always observes when speaking or referring to the Deity, to whom it never attributes either human frailties or passions; the other, the total absence throughout it of all impure, immoral, and indecent ideas, expressions, narratives, &c., blemishes which, it is much to be regretted, are of frequent occurrence in what Christians style the "Old Testament." So exempt, indeed, is the Quran from these undeniable defects that it needs not the slightest castration, and may be read, from beginning to end, without causing a blush to suffuse the cheek of modesty itself."

Bosworth Smith, in "The Life of Mohammed," expresses the following: "By a fortune absolutely unique in history, Mohammed is the threefold founder of a nation, of an empire, and of a religion. Illiterate himself, scarcely able to read or write, he was yet the author of a book which is a poem, a code of laws, a book of common prayer, and a bible in one, and is revered to this day by a sixth of the whole human race as a miracle of purity of style, of wisdom, and of truth. It is the one miracle claimed by Mohammed—'his standing miracle,' he called it—and a miracle, indeed, it is."

In the "Pouplar Encyclopedia," Division VIII., p. 326, we read: "The language of the Quran is considered the purest Arabic, and

contains such charms of style and poetic beauties that it remains inimitable. Its moral precepts are pure. A man who should observe them strictly would lead a virtuous life."

In the Herbert Lectures the following passage appears: "The Law of Islam contains admirable moral precepts, and, what is more, succeeds in bringing them into practice and powerfully supporting their observance."

Dean Stanley, the eminent Christian cleric, in his "Eastern Church," page 279, writes: "The code of the Quran makes, doubtless, a deeper impression than has been made on Christianity by the code of the Bible."

David Urquhart, in the introduction to Vol. I. of his clever book, "The Spirit of the East," gives a brief description of Islam which cannot fail to appeal: "Islam, as a religion, teaches no new dogmas, establishes no new revelation, no new precepts; has no priesthood, and no church government. It gives a code to the people and a constitution to the State, enforced by the sanction of religion."

Let these suffice. They are the opinions of learned scholars, of deep thinkers, and we think that the impartial reader will be able to pass judgment. How many people condemn what they have never read, and are so biassed that their sane and natural reason is warped into antagonism to Islam. Let them investigate fully for themselves; let them read the Holy Quran; let them try to understand, and they may find that "Peace" which all are seeking. Let all remember that weighty saying of Lord Bacon: "A little philosophy inclineth men's minds to atheism, but depth in philosophy bringeth men's minds about to religion."

ACRIMU-AL-HIRRAH!—RESPECT THE CAT.

(By our esteemed brother H. MUSTAFA HENRI M. LEON,
Ph.D, LL.D., F.S.P.)

HAST heard the story, how one summer's day,
Within a mosque, a cat once hap'd to stray,
Just at the time God's prophet had gone there,
To make, as was his wont, the Zuhar prayer?
With measured tread, it step'd with noiseless feet,
And, 'fore God's prophet, calmly took its seat,
And purring gently, sat there calm and still,
Afraid of nought, suspicious of no ill,
When lo! by Allah's will, e'er wise and good,
The cat was seized with pains of motherhood,
And 'twixt its pangs, common to all of earth,
There in the mosque, to kittens three gave birth.
"Remove the brute," then loudly one did cry,
"To thus pollute the mosque, sure it should die."

"Say not such words," God's prophet then did say,
 "Remove it not, in peace let it here stay,
 Do not a thing its feelings now to jar,
 Respect the cat, *Acrimū-al-hirrah* !
 This cat hath only done that which it should,
 And hath performed its work of motherhood,
 What Allah hath decreed for all the race,
 As Nature's law, sure can be no disgrace ;
 And Muslims learn from this the lesson, that
 Allah doth teach to all, Respect the cat !
 Thy father honour, and thy brother love,
 Protect thy sister, but of all above,
 Respect thy mother, she it was who bare
 Thee in her womb, and lavished on thee care
 Known but to Allah ; Muslims think of that,
 This cat a mother is, Respect the cat !"

16 Shaaban, 1332.

July 9, 1914.

THE ETHICS OF THE WAR.

II.

IT is a common claim that all aggressive wars are unethical or immoral, and that, on the other hand, war waged in defence is ethical or moral. That is the full extent of the reasoning attempted in trying to put war on an ethical basis. It is the general opinion in educated Europe, and we may leave it there. The Muslim has no need to trouble about the controversy on that point : as demonstrated in my first article, the laws of the Holy Quran are quite clear on the subject, and are sufficient guidance for him. As both sides generally claim to be the defenders, and maintain that their opponents are the transgressors, the details of the campaign become the principal data on which at the time an ethical criticism of the war may be stated.

In a time of war the moral and immoral are woven together like the threads of a spider's web, or an intricate fabric of cloth ; you have both in such mass that it would not only be difficult to disentangle them, but almost impossible to arrive at a clear judgment as to whether the good or the bad predominated.

I have already expressed my regret at the general tone of the British Press so far as actual ethics are concerned in literature, especially criticism. Yet it is noteworthy that a number of the leading papers, and many of the provincial, still maintain a high moral tone, and uphold to the best of their ability the highest standard of British journalism, and the noblest traditions of British literature. I am afraid the same

thing cannot be said of the German Press. It is just as well to state here that I have not seen any German papers, and have only the extracts appearing in our own papers to go upon, supported by articles written in reply to German articles from the pens of men on the other side. Even from those we obtain a good idea of the trend of German criticism and reasoning, and a general outline of the German standpoint. We are able, therefore, to gauge the moral atmosphere.

A few months ago we were all but unanimous in crediting the leading German philosophers, theologians, historians, and scientists with keenness of logic, rational method, judicial judgment, extraordinary erudition, and moral sanity; but now, entering the atmosphere of war literature, pouring from the German Press, and backed by the occupants of the professional chairs, one is compelled to adopt the conclusion that all those things have been thrown overboard, like an outward-bound dropping the pilot: thrown into the melting pot and dissolved into nothingness. The worst of the matter is that one finds it exceedingly difficult to argue with them. There is no common basis on which we can meet. Men like Eucken and Harnack and Haeckel seemed to us, at times at least, to arrive at correct and rational decisions on philosophy, history, and science. Eucken and Harnack are specialists in one branch of classical scholarship, and imagine that all culture is bound up with a knowledge of Greek. Outside of their one sphere their knowledge was of no consequence, and their position now discredits both on the moral side. Yet they did good work in the special field each had taken up, and we would have preferred better reasoning and nobler moral judgment from them. From Haeckel we ought to have received something higher than Rationalism reduced to sentimentality. He is not only one of the greatest biologists the world has produced, and our leading embryologist, but possessed of knowledge far beyond the confines of the science he has ennobled and enriched by a life spent in observation and research. It is the more regrettable that he too has fallen by the wayside. In the defence of the position and action of their country, rationality seems to have got buried in what is a mere mass of irrational argument, while sentimentality has emerged as the guiding star and ruling planet of the greatest minds in Germany.

Still, I should be loth to accuse those men and their compeers of insincerity. In the past, whether agreeing or disagreeing with the opinions expressed by them, I have always looked on them as sincere, and I am fain to do so in the present case. The conclusion left, therefore, is that the militant party has so gained the upper hand, so ruled the Press, so poisoned the minds of the people by the dissemination either of false news or the manipulation of the facts, that not only the average German mind, but the leading German minds, are unable to see the truth amid the welter of misrepresentation and misstatement

—the whole thing is in a fog. To a certain extent we can recognise why such a thing is so. As Britishers or British subjects we are proud of the freedom of the British Press. It is one of the grandest and noblest features of our civilisation, and proclaims in no uncertain voice the superiority of our culture to that of every other Power, great or otherwise. America has inherited that tradition, that freedom, and if she inherited nothing else from us it would be something to thank us for.

In Germany no such freedom exists, the Press there has been ruled and controlled by the iron hand of militarism, the mailed fist has dominated the written opinion and the spoken opinion, as well as all other aspects of German social life, for decades. A nobler thought and a higher ideal has existed and struggled eternally for expansion and for universal expression, but it has been curbed and stultified by the ever increasing burden and ever growing strength of the military despotism. That voice and that thought I hope still lives, although lost in the general war clamour that now rages; and when the final issue comes and defeat puts an end to despotic militarism, the Federated States will, I trust, emerge again into being and into action, and its sphere will be wider and more expressive and more dominating than it has been. It is not Prussian, it is South German, and will one day prove the greatest glory of those Teutonic peoples, eternal in its more humane manifestations, and rich with hope for the salvation and emancipation of a greater and more abiding Fatherland than that of blood and iron.

Meantime we have to recognise that whatever the future may hold in store, at present that voice is silent or so feeble that it is unheard in the clangour: stifled by the so-called "patriotism" that in war time colours all thoughts and actions and rules and controls every aspect of mental and material expression and activity.

I have in my veins two centuries of Irish blood, and previous to that centuries of English, with all the traditions of those old fighting border clansmen of the foray and the blood-feud; yet I was born in Scotland and brought up there, and Scottish custom and habit and thought and history and language have been dominant in the formation of my character, of making me what I am, and I love the place of my birth and the scenes of my youthful days and manhood's sojourn: the plains and valleys and hills of Ayrshire, glorified by the history and traditions of centuries of stern blood-feud, of natural and religious struggle, of virile manhood in every realm of literature and every aspect of peace and war. I am, therefore, not in a position to criticise the German who in what he considers the hour of national peril follows without a murmur his country's standard to the field.

While that love of country colours and controls the thoughts and actions of every one of us, it has its aspects ethical and

unethical. A man may so love his country that he will follow wherever she leads, be the path chosen right or wrong, and the action just or unjust. But if a man loves his country he should never forget it is his duty to direct her into what he considers the right path, and if he thinks she is wrong he ought to tell her so. I am not one who holds the opinion that British statesmen have never acted wrongly or that my country always acts right. I recognise that we are all fallible, and I have reserved to myself the right to criticise the foreign policy of my country, just as I would criticise the home policy of any Government if I differed from it. I hold that such is the correct position for every man worthy of the name. When I have thought British action wrong I have said so in the past, and I hope to continue the same method in the future.

In the present case, independent of a few minor details that may be seized on, I consider the action of Britain justified: the only path which as a matter of duty and honour she could have taken. I have already said so, and in spite of what has taken place since, that belief remains as strong as ever. That result makes it the more incomprehensible how, working on the same data, the leading minds in Germany should come to an entirely different opinion or conclusion. Their national feelings may bias them so that no other result is possible; if that is so, my national feelings may bias me on the opposite side. Such being the case, the matter must rest there; argument would be useless; there is no common standpoint on which to form a judgment. Metaphorically both sides would be tilting at windmills; when you hit one blade another turns up, perhaps striking the tilter, and so on eternally, while the resistance to every thrust would be infinitesimal, a waste of energy. There is nothing after all to be gained in the controversy if either I or any other person asserts that the German position is not one of morals and rational method, but one of moral insanity and irrational thought. The German would probably retort by a similar accusation against us. It is apparent that between us, all we can hope for is that when the war is finished a more satisfactory method will be found, so that we may at least seem unbiased, let us say on both sides, and a common standing-ground obtainable on which to form judgments, either on details, or on the whole. Taking it for granted that it is impossible to convert me to the German view, and that it is equally impossible to convert the German to mine, the only action that can be of value is an appeal to others. My appeal is especially to Muslims, both inside and outside the Empire: an attempt to convert them to my view by an appeal on some of the leading factors in bringing about the war, from a moral or ethical point of view.

All the German writings I know approve of the Austrian attack on Serbia as justifiable. I am not an advocate of Servian methods or tactics, and as one who desires the progress of all

humanity, I hope Serbia will continue to advance in knowledge, especially in morals. Yet from an ethical standpoint I do not see how anyone can maintain that the Austrian ultimatum was justified, or that the murder of the Archduke and his wife was a sufficient reason why Europe should be plunged into war and thousands of lives sacrificed. The murderers and accomplices ought to have been punished, but the Austrian action was not a justifiable or an ethical method of obtaining that end. The case of Germany was that Austria had a wrong to avenge and should not be interfered with; it was not, according to her, a matter for mediation, so Germany declined the conference proposed by Sir Edward Grey. We know now that Austria herself was willing to accept arbitration and that Germany stood in the way. So much is plainly evident from the report of Sir M. de Bunsen:—

“From now onwards the tension between Russia and Germany was much greater than between Russia and Austria. As between the latter an arrangement seemed almost in sight, and on August 1 I was informed by M. Schebeko that Count Szapary had at last conceded the main point at issue by announcing to M. Sazonof that Austria would consent to submit to mediation the points in the Note to Serbia which seemed incompatible with the maintenance of Servian independence.”

It is clear that Germany stood all along in the position of a stumbling-block to a peaceful solution, and on her the onus lies. Independent of all diplomatic scheming or subterfuge or honesty of purpose, the question was not one on which nations should have gone to war, the innocent would then be the greatest sufferers.

Again, practically the united controversialists on the German side approve of the invasion of Belgium as a point of vital strategy. The argument of those against Britain interfering on that issue may be summed up as follows: A treaty is an agreement between two or more nations to do or not to do certain things stated in the agreement. When one or more of the parties to the agreement withdraw it is not compulsory on the other or others to hold to the agreement. The partnership is dissolved. General Bernhardi has himself answered the question for the other side. He says:—

“By a collective guarantee is understood the *duty* of the contracting powers to take steps to protect this neutrality when all agree that it is menaced. Each individual power has the *right* to interfere if it considers the neutrality menaced.”

Here an apostle of German militarism justifies the action of Britain legally, without taking into consideration the further moral right of a great Power to succour a small and weak nation when threatened or overrun by another great Power.

One may assert without any hesitation that had, say, Britain or France gone to war against Russia, Germany would have refused either side permission to pass over her territory or to use her railways for the transportation of troops. She would certainly not permit any other Power to violate her neutrality. That is the final argument in her condemnation from a legal and a moral standpoint. She has done to others what she would not allow others to do unto her.

Yet I would have the Muslims look at the matter as from a higher and noble plane. The military system of Germany threatens the whole world—would the Muslims like to be placed under it? Do not mistake, brethren, Britain may have made mistakes, many mistakes, but under Germany there would be no such freedom of speech, freedom of action, and, above all, such religious freedom as pertains under the rule of the British Sovereign; it would be good-bye to progress for centuries, farewell to all those benefits that the East is beginning to appreciate as she draws closer to the heart of the Empire and gets more and more into touch with the thoughts and aspirations and lives of the British.

J. PARKINSON.

WESTERN IDEAS OF ISLAM.

It is very curious and amusing for a Muslim in the West on hearing people say quite seriously what he believes. Really, if one listens to all the various stories which are so readily circulated, one comes to the conclusion that the people who have *never studied* Islam and its teachings *seem* to know far more about these matters than the Muslim himself. First of all, they assure us that we worship the sun. This is quite a current belief in the West. Then that we worship Muhammad himself. Also that we worship idols; that we perform many mysterious rites and ceremonies.

Let us take the first contention. We *cannot* worship the sun or any other heavenly body, however glorious they may be. In the sixteenth chapter of the Holy Quran we read:—

“And He hath subjected the day and night to your service: and the sun, the moon, and the stars, which are compelled to serve by His command. Verily herein are signs unto people of understanding.”

“And among His signs are the night and the day, and the sun and the moon. Bend not in adoration to the sun or the moon, but bend in adoration before God who created them, if ye would serve Him (xl.: 37).

How, therefore, can we possibly worship the sun, when God Himself tells us that it is *subject to us*; that it has been created for our service; that all the heavenly bodies minister to our needs. Can we worship anything which is below us? Can we revere and give adoration to an inanimate thing which is an effect from the Great Cause. God shows us most plainly that the sun, moon, and stars

are "compelled to serve by His command"; that they are not to be worshipped, not to be revered, but are natural phenomena. The following verse:—

"Verily herein are signs unto people of understanding,"

directs us to ponder well all these force of Nature, to examine them, to utilise them, and derive all the benefits from them that we are able. If we are thus told to investigate these things for ourselves, could we dare analyse the Sun, Moon, or Stars if they were our gods? If we were created by them, and hold our life from them, dare we try to understand them? To utilise them would be subjecting our own Deity to our own personal service. Truly the Holy Quran says:—

"Your God is one God."

We must worship God alone—He who created all these planets, who controls the whole solar system, which obeys His divine law. We must not worship any thing or any person except God. We *cannot* worship Muhammad; it would be *idolatry* to do so. He was a man, as we are, but was blessed with the last revelation to mankind, and to worship him would be *sin*. The Jews and Christians were commanded to worship the "One God, the Eternal God, who begetteth not neither is He begotten," thus dissociating every other created thing from the Creator of the Universe. Let us quote a few texts from the Bible itself to this effect:—

Deut. vi. 4: "Hear, O Israel: The Lord our God *is* one Lord."

Isaiah xlv. 5: "*I am* the Lord, and *there is* none else, *there is* no God beside Me."

Mark xii. 29 and 32: "And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord." "And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but He."

We can thus see that these Prophets taught the same doctrine that was preached in Arabia by our Holy Prophet over thirteen hundred years ago. Moses was the great Prophet of the Israelites, yet they loyally remained monotheists, and never worshipped Moses as God. Christians *alone* erred in this respect by attributing divinity to the Prophet Jesus. Muhammad restored this great fundamental truth, which all the Prophets, including Jesus, so strongly insisted upon, that there was *ONE* God. Therefore Muslims never have, neither will they, worship anyone but God alone. How far less, then, could we worship something which our hands had made? How could we bow and prostrate before something which we had fashioned ourselves, of which we were the creator? If we had worshipped a man, at least there would have been some small excuse, for tribes and empires have before ascribed divinity to their rulers; but there is no excuse for those who cry for assistance to the thing made with their own hands. The Holy Quran points this out in Sura 16:—

"But the idols which ye invoke, besides God, create nothing, but are themselves created. They are dead and not living."

The futility of asking help from idols is expressed in the Holy Quran, Sura 13, in a striking manner:—

“It is He who ought of right to be invoked; and the idols which they invoke besides Him shall not hear them at all; otherwise than as he is heard, who stretcheth forth his hands to the water, that it may ascend to his mouth, when it cannot ascend thither.”

Thus it is folly to place any deity beside “the Creator and Sustainer of the whole of the Universe.”

We are told that we have mysterious rites and ceremonies. It is very curious, but I have been Muslim for nearly eleven years, but have not yet been able to discover these ceremonials. Islam is divine simplicity, and the only “mysteries” are those created in the minds of the person who has never studied its teachings.

Let us turn to Chapter 98 of the Holy Quran:—

“And they were commanded no other in the Scriptures than to worship God, exhibiting unto Him the pure religion, and being orthodox; and to be constant at prayer, and to give alms, and this is the right religion.”

Again we read what religion is. It is not a mass of mysterious ceremonials; it is not a collection of mystical dogmas. But in the words of the Holy Quran, Sura 2, we read its definition:—

“It is not righteousness that ye turn your faces in prayer towards the east and west, but righteousness is of him who believeth in God, and the last day, and the angels, and the Scriptures, and the prophets; who giveth money for God's sake unto his kindred, and unto orphans, and the needy, and the stranger, and those who ask, and for redemption of captives; who is constant at prayer, and giveth alms; and of those who perform their covenant when they have covenanted, and who behave themselves patiently in adversity, and hardships, and in time of violence: these are they who are true, and these are they who fear God.”

Formalism, ceremony, mysticism, narrow-mindedness, meanness are all forbidden; whilst we are urged to investigate the teachings of the Prophets, to give alms, to be charitable to mankind, to free captives, to help others, to be always faithful to our word, to resign ourselves patiently to Him, and follow His Law. This is Islam.

"THE DEAD ARE RAISED UP."

By the MAULVIE MUHAMMAD ALI, M.A., LL.B.

THE text which I have chosen for the heading of this paper is part of Jesus' answer to an inquiry from John the Baptist, who was then in prison, as to whether he was the one "who should come, or do we look for another?" (Matt. xi. 3). The answer was simple: neither had Jesus any doubt in his mind as to what the words conveyed, nor could the Baptist misconstrue the words. And if anything was needed to make the significance clearer, Jesus' answer did not fail to supply it, for he immediately adds the words: "And the poor have the gospel preached to them" (Matt. xi. 5). It was, therefore, through the preaching of the Gospel that Jesus raised the dead to life. And this, indeed, was the object of his life. He had not come to show the strange sights of skeletons walking out of their graves and casting terror into the hearts of the populace by the ghostly scene. On the other hand, he had come to give life to the spiritually dead. And if any doubt exists in the mind of any of his admirers as to the truth of this statement, let him read and ponder over the Master's own words: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die" (John xi. 25, 26). These words should leave no doubt in the mind of any reader of the Gospels as to what Jesus meant when he sent word to John the Baptist saying that "the dead are raised up."

Yet human credulity always gains the upper hand. The simple words of Jesus, so clearly explained by himself, have become the nucleus of many superstitious stories, and tradition has supplied marvels to give an unnatural interpretation to them. The Gospel of Matthew is not satisfied by giving place in its pages to the stray instances of a dead person being raised up here and there, but also gives circulation to a very strange story, of which none of the other inspired writers has any trace. This story is introduced into the circumstances connected with the crucifixion of Jesus Christ. Credulous people are not satisfied unless some marvellous incident is connected with the death of a great person, and while the other synoptics considered the marvel of "the veil of the temple being rent in twain" as sufficient for the purpose, Matthew's demand on the credulity of his readers is too heavy for the more sane among his perusers, and the effect is thus destroyed by over-doing on his part. He seems to have forgotten for a moment that he was writing a book with the serious purpose of giving spiritual truth, and not a fairy-tale to amuse children, and adds: "And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many" (Matt. xxvii. 52, 53). The concluding words do, indeed, betray that it was originally probably nothing more than a vision, and by and by gained credence as a fact, for the skeletons of saints rising out of their graves after hundreds, and perhaps thousands of years, and then walking into the city, was a sight which

should have impressed the whole populace and not simply *appeared unto many*. Anyhow, the story is in itself sufficient to show how tradition has sought to give a ludicrous interpretation to the simple words of Jesus: *The dead are raised up*.

The significance of these words is, however, made clear beyond the shadow of a doubt by the Holy Quran. One of the numerous distinctions which the Holy Quran enjoys above the sacred Scriptures of other religions is that the growth of tradition has not in the least affected the purity of its text, and hence we have incalculable facilities in finding out the correct interpretation of its words. Our path is not beset with the insurmountable difficulties met with in the case of the Gospels of sifting the truth from the falsehood, and of separating the marvellous stories of a later growth from the simple, original truths. The Holy Quran puts into Jesus' mouth almost the very words which form part of his reply to John the Baptist in the Gospel of Matthew: *And I raise the dead to life*. In order to show what the Holy Book means when it puts these words into Jesus' mouth, it makes similar statements repeatedly regarding the Holy Prophet. For instance, speaking of the transformation which was to be brought about by the Holy Prophet in Arabia, and through Arabia in the whole world, it says: *Know that Allah will give life to the earth after its death* (57: 17). Again, comparing the faithful and the ignorant, it says: "What! is he who was dead, then we raised him to life and gave him a light with which he walks among the people, like him who is in the darkness from which he cannot go forth" (6: 123). Still, again speaking of the Prophet's message, it says: "O you who believe, be obedient to Allah and the Apostle when he invites you to that which gives you life" (8: 24). Similar statements abound in the Holy Quran, but the few quotations given above would suffice for my purpose. These quotations make it clear that Jesus' statement, that he gave life to the dead, must convey the same significance as the statements regarding the Holy Prophet, which show that he was raised to give life to the dead, and that those who followed the truth which he had brought, had received that life. Hence it is also that the Holy Quran is called "*ruh*," which ordinarily signifies the spirit of life.

It is a noteworthy fact that tradition in Islam has not recorded any such marvel about the doings of the Holy Prophet as should have cast the veil of doubt over the plain significance of the simple words of the Holy Quran quoted above, as the Christian tradition has done in the case of the Gospels. On the other hand, it has faithfully preserved to us a pithy saying of the Holy Prophet casting additional light on the above subject. Thus he is reported to have said: "I am the resurrection, at whose feet the people are raised to life." The spiritual resurrection brought about by the Holy Prophet was not limited to the companions, nor, indeed, to any one people or any one generation. Hence the Prophet calls himself a resurrection for all people.

The spiritual resurrection brought about by the Holy Prophet is the most remarkable in the history of the world. It was not a reformation in the ordinary sense of the word; it was a thorough transformation of a whole nation, a transformation which raised a people from the depth of degradation to the height of civilisation.

A whole people—men, women, and children—had been raised from the depth of fetishism, idolatry, and superstition to the purest and simplest monotheism; a nation of drunkards had been not only made sober but an absolute hater of all intoxicating liquors; a nation divided into tribes and sub-tribes at constant warfare presented a united front, the like of which is not known to history; a nation among whom ignorance was a pride, and who did not know reading and writing, was made the torch-bearer of knowledge and sciences to other people; and this wonderful resurrection of a dead nation was brought about within the short span of twenty-three years. A similar resurrection again awaits the world, and shall be brought about through the same agency.

MUHAMMAD ALI.

MUSLIM FESTIVAL AT THE WOKING MOSQUE.

THE greatest festival of the Muslim year was celebrated at the Woking Mosque on Friday last. The festival was in commemoration of the sacrifice made by Abraham, the common father of the three great Creeds—Judaism, Christianity and Islam. Thus the followers of these great faiths can join together in its observance. The Mosque was crowded by an assembly of all nations, and among those present were His Highness the Ruler of Bahawalpur, Princess Saliah Jerukovitch, and many high officials and others. No preference is shown to rank, but all stand shoulder to shoulder. The service was conducted in the Arabic language, and recitals of the glory, power and praise of God intertwined the prayers. The sermon was preached by the Maulvie Sadr-ud-Din, B.A., the Imam of the Mosque, who took as his text the Sacrifice of Abraham. At the conclusion an English gentleman declared his Islam. The ordinary Friday service with the sermon followed. A noticeable feature was the presence of Hindoos, Catholics, Jewesses, Church and Chapel people; probably no sacred building other than the Mosque would have these elements united in the service. The gathering then proceeded to partake of lunch, consisting of Indian dishes, at the Memorial House, and the day was occupied according to the wish of the visitor. The multi-coloured garments of the worshippers provided a pleasing spectacle. Owing to the inclemency of the weather, the proposed procession which is usual on the occasion of these gatherings had to be abandoned. The day was a very happy one, and all vied with each other in helping towards the success of the day.—*Woking Herald*, Nov. 5.

THE FESTIVAL OF THE SACRIFICE.*

THE Festival of the Sacrifice is one of those institutions which delivered man from the grip of a tormenting doctrine, and dispelled the darkness that had enveloped a section of mankind. With a view to expiate sins and appease the wrath of God, people began to subject themselves to all forms of self-imposed torture, which reached a climax in human sacrifice. The ecclesiastical history of the world presents horrible records of such practices. If the Africans displayed their conception of a relentless god by offering human sacrifices, the Babylonians, in the midst of culture and advancement, cannot present a clean bill. The former used to offer up the most beautiful man, while the latter would dispose of one from among their prisoners. If Dahomey, in West Africa, witnesses the slaughter of two thousand men at the demise of its king, China also used to display the head of a victim borne aloft to herald the procession of the king through its streets. If we attribute human sacrifices in America to lack of civilisation on the part of its inhabitants, we accredit the Druids of Britain with "the putting to death of men, women, and children, to please their gods." If the people of Canaan were given to this ritual of a very dear price, so were also the Indians exhibiting their indulgence. The old palaces of Jaipur still preserve the altar which used to be the scene of human slaughter, which has now been replaced by animal sacrifice. In short, this inhuman practice had found its way through every continent. The erroneous conception of God must be responsible for it. The Quran goes to the very root of the evil, and elevates the very conception of God so as to eradicate the vice, which gives Him the character of an implacable monster :—

"By no means can their flesh reach unto God, neither their blood; but piety on your part reacheth Him."—The Quran, xxii : 38.

The first step calculated to put a stop to human sacrifice was taken by the Prophet Abraham. This was expounded and confirmed by the great Apostle of Islam. Abraham saw in a vision that he had slaughtered his only son as a sacrifice to God. He gave out what he saw, and people were painfully looking forward to the day that would evidence the slaughter of his son Ishmael. Neither the Prophet nor the people had any idea that the vision was going to result in a veritable blessing to them all. Now Abraham was held in the highest esteem and reverence. He still enjoys that unique distinction of commanding the common veneration of the Jews, the Christians, and the Muslims. He has been, indeed, recognised as the father of nations. It required the unquestionable authority of such a mighty personality to entirely do away with a propitiation which had been in practice for a long time. The day came, and Abraham made preparations for carrying out literally what he had seen in his vision. Just when he was going to manipulate his knife in the eye of the public, the interpretation of the dream was revealed to him. He

* A sermon delivered by the Maulvie Sadr-ud-Din at the Mosque, Woking.

made it known to the people in attendance, slaughtered a ram in place of his son, and thus abolished the cruel form of sacrifice. In the course of time, nations forgot the lesson taught by their common father. The Christians converted the crucifixion of Jesus Christ into a sacrifice and revived the old idea, and quite unconsciously lapsed into the erroneous dogma which had been rectified by the father of Nations. Muhammad, who was proud of Abraham's blood running in his veins, and who would invariably uphold what was taught by the prophets that went before him, and who would vindicate their honour, stood up for Abraham, and explained the doctrine of sacrifice, and retrieved the honour of Jesus Christ, to whom had been imputed the revival of the doctrine of human sacrifice which was abolished by Abraham. He has thus proved to be a blessing to mankind and a champion for the prophets anterior to him. I do not see why a reasonable Christian should see the honour of Jesus Christ tarnished, and the useful example set by Abraham disregarded. Do they like this cannibalism of the ceremony of the Sacrament, in which they imagine themselves to be partaking of the blood and flesh of our Prophet Jesus? Do they forget that they are innocently ascribing heinous cruelty to the Great God of love and genuine tenderness and true affection? Even an earthly father would not suffer his son to be slaughtered and disgraced. Jesus Christ does not countenance such an erroneous method of pleasing God. He curses Judas Iscariot, who was the instrument of his betrayal. He implores the Almighty overnight to avert the disaster. He curses the nation that subjected him to such a shocking persecution and disgrace. He was never expected to go counter to his father Abraham. He lays down the right way to salvation:—

“And he said unto him, Why callest thou me good? there is none good but one, that is, God; but if thou wilt enter into life, *keep the commandments*” (Matthew xix. 17).

And, again, he observes:—

“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.”
 . . . “For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and pharisees, *ye shall in no case enter into the kingdom of heaven.*”

Lord Muhammad vindicated the cause of Jesus Christ, and so will every Muslim.

Misdirected ability in the interpretation of parables is responsible for such mistakes. How much does Christendom owe to Luther, who pointed out that “to carry a string round the waist” and “to keep the light burning” were typical of something spiritual. The Crucifixion is evidently an invaluable lesson of self-sacrifice for the cause of truth. But it is a pity that the repeated cry of the disciples expressive of their inability to understand the parables used by Jesus should become emblematical of the understanding of so cultured and advanced a time as ours is. The Quran takes cognisance of man's liability to err in this direction, and guides thus:—

“He it is Who hath sent down to thee ‘The Book.’ Some of the texts are of themselves perspicuous; these are the basis

of the book, and others are figurative. But they whose hearts are given to err, follow its figures, craving discord, craving a false interpretation; yet none knoweth its interpretation but God and the stable in knowledge. They say: 'We believe in it; it is all from our Lord.' But none will bear in mind save men endowed with understanding" (iii. : 5).

In view of such considerations as these, it seems absolutely indispensable to offer animal sacrifices to commemorate the redemption of man, initiated by Abraham and established by his rightful heir and descendant Muhammad. It is designed to inculcate another moral lesson of very great utility. Self-denial and self-sacrifice are sustaining forces of this world. This universal law and practice is too obvious to demand an exposition. The growth of the vegetable kingdom involves the sacrifice of insects, birds, and animals, together with innumerable metals that are annihilated in order that vegetation may thrive. Likewise, the development of insects, birds, lower animals, and rational beings implies the consumption of air, water, and the outturn of the mineral, vegetable, and animal kingdoms. All explorations, all researches, all scientific experiments, call for sacrifice. The building up of an empire stands in need of sacrifice, and so does the preservation of it. Look at the wonderful response that the Indians have made. The Princes and their subjects have offered personal services and sacrificed their economic resources to maintain the prestige of their King and defend the Empire. All of us should lay to heart this useful lesson, which contributes happiness and lends itself to the development of the world. Practise it at the Mosque, in seeing to the comfort of another, at the table, in the train, in the street, and you go for a cultured gentleman. The lack of it will stigmatise you as selfish pigs. Similarly self-abnegation, which seeks to hold in check inordinate appetites and exorbitant ambitions, is apprized in the sight of God. Indulgence of brutal cravings encumbers like weeds the growth of higher virtues, multiplies troubles, and extends its baneful influence beyond the individual to the community. Embezzlement, misappropriation, dishonesty, and wicked plans resorted to by royalties for supersession, are nothing but expressions of selfishness. Slay this morbid lust, and you become a veritable boon. Spend energy so that it may be redoubled; empty your coffers in order they may be replenished; exercise self-denial and self-sacrifice, so that you may be repaid with happiness and eternal life.

THE PHILOSOPHY OF LIFE.

By AMEEN NEVILLE J. WHYMANT, Ph.D.

MANY hundreds of years ago the moon searched the garden of the world and found Ispahan. This jewel pleased her, and continuing her quest she found another jewel by the silver Tigris, which was called Baghdad. Relentlessly pursuing her unquenched desire, she discovered the flourishing bloom of Cairo; yet, still unsatisfied, she sought out with a silver-white, slender finger, Istamboul. She pondered long and deeply over the heaps which denoted the monumental cities of Babylonia, Akkadia, Sumeria, Assyria and China, while the night breeze stirred softly the palms which sprang out of the graves of the greatest scholars, rulers and priests of ancient Egypt. But no sound arises from the dead past, and so, gathering together her quartette of jewels, she retreated to her own domain as the Muezzin made the call to morning prayer.

"Ispahan is half the world" was a living truth at the time of which I write, and the scholars of the day acknowledged that Ispahan was the seat of wisdom, and the home of the hope of the future. For was not this city the domain of philosophy, and the moon which illumined the darkened garden of the world, which gave the white roses their silver glory, and the red roses their passionate, burning radiance? Yes, Ispahan was the hub of the Cosmos—the soul of the world.

Cæsar—Imperial Cæsar—was becoming accustomed to the long sleep with his forefathers; the voice of immortal Socrates was becoming more and more faint; the eloquence of Demosthenes had become a matter for blind wonder and worship, and was no longer a living reality. Rome, the magnet of the Mediæval world, was almost devoid of power, and Greece had lost her youthful beauty, and now betrayed an unashamed imperfection which her earlier cult denied. The colleges and temples of Ancient Egypt were still and silent. Their books had been put aside, and her libraries were buried in the decay of the palaces which had contained them. Truly the Persian philosopher wrote: "No voice shall answer from the dead again," for mighty, wise, incomparable Egypt was silent in death. The East that had been all, was nought; it was a flower devoid of petals and perfume but beset with thorns. The West was trying with its shaking infant hand to write its alphabet and lisp its numerals, but was without a teacher, untaught and unknown. And Ispahan was half the world, as the Muezzin called to morning prayer.

There were some who lived on the hills and in the wide, silent deserts of Iran who did not heed the call. They knew not—for they would not know—the Commander of the Faithful and his Prophet. They held as their Teacher the Prophet of

the hillside rose garden, Zoroaster, and to them he was all-sufficient. But Zoroaster used a language which had flourished before Socrates taught, and before the mathematicians of Ancient Egypt had learned to count. How, then, should any but the sons of learned Ispahan understand the letters which were so strange? Also, how should they understand the principles so lofty even when they knew his tongue? For they were not professors, but children to be taught—sons of ignorance and not sons of learning. Philosophy was a dazzling term, they could not comprehend, but wished to know; who, then, should teach them? And those who were not sons of Ispahan obeyed the summons of the Muezzin from his turret high up in the morning air.

Far away over the hills, which reached nearly to heaven, lived other men, children of the great colleges of Ancient China and India, to whose ears came the living words, "Ispahan is half the world." And they, too, came to Ispahan, but in twos and threes; for how many were sons of wisdom? They also heeded not the clear call of the Muezzin, for they had obeyed a call from far down the avenue of Time: the call of Prince Gautama, the Buddha, all-knowing, wise. They thought they needed nought else—nor perhaps did *they*, for they were wise; but how few they were! They thought not of their countless brothers who must remain without a teacher, because the only one they had they could not understand. They themselves had wisdom, but had they also peace? Of old it was written, so that Socrates quoted it: "Wisdom hath many thorns in her girdle, and whoso takes her into his house hath no rest. She is the queen of power, but also of pain; of love, but also of anguish." Had they wisdom without pain, and love without anguish? And, consumed by their lofty philosophy and learning, they heeded not the Muezzin's call. But they who were without philosophy and without a teacher entered the Mosque and found—Peace.

* * * * *

Evening had come, with her attendants, Quietude and Rest, and the Commander of the Faithful walked with a learned Sheikh in the city of Baghdad. The evening had brought Peace to their souls, for they were of the Faithful to whom "Allah is nearer than the vein in the neck." The Sheikh, turning to his exalted companion in lowly guise, said: "How our brothers enjoy the peace of the evening, when the arduous day has run its course." "Yes," replied the Caliph, "would that all men might know the Peace of the Faithful. For did not the learned Imam say that we should heed not worldly distinctions or honours, as these crumble to dust, but that we should follow the gleam in the darkness? Herein are all men equal, that prince or slave, learned or ignorant, rich or poor may all hold in common the Peace and Wisdom of Eternity. The throne is humbled to the dust, but the soul ever breathes the fragrance of the Eternal Garden." Allah-u-Akbar!

“THE CROSS AND THE CRESCENT.”

THE following paragraph appeared in the *Christian Herald* of August 27 last, and is a remarkable tribute to the Muslims of Asia Minor:—

“Dr. J. H. Jowett, who has recently been paying a memorable visit to the East, sounded a challenge to the Christian peoples in an interview which he gave to a press representative at Birmingham. The famous Anglo-American divine has come from his travels profoundly impressed with Christendom’s duty to concentrate on the battle between the Cross and the Crescent. ‘One thing that struck me in the colleges in Asia Minor,’ he proceeded, ‘was the keen intellectual outlook of the Muslims. Judging by the questions which were submitted to me at Roberts College, the men are groping after a more satisfying interpretation of life and destiny, and it seems to me that the Muslim world is open to receive the Christian interpretation, if it be presented by men capable of appealing to their disciplined powers. I feel that one of the greatest needs of the hour is to send out to the Muslim world some of our finest equipped men. It is true what Drummond said of Japan, that one hundred-ton-gun man would probably be of more service than fifty twenty-ton-gun men. They are alert enough and keen enough to take the best we can give them, and they are out for the best they can get. On every hand I could see that they had every door and window open to the reception of what the West could bring, and in science and in general scholarship they were imbibing all the treasures of the West. In these days of general appropriation of the wealth of the Occident, the time is surely ripe for the presentation of the truths of the Christian religion.’”

Let us consider some of the phrases of Dr. Jowett. First of all he urges the Churches to concentrate upon a battle between Cross and Crescent. Often we have heard that it is the “fanatical” Muslim who is supposed to stir up his people against the Cross, but here we have a learned divine who urges Christians to make war, of course in the spiritual sense, upon the Muslim religion. In days such as these, when we are all striving for peace and brotherhood, these words are a pity, Jesus himself would not have endorsed these sentiments, but latter-day apostles of “Churchianity” have found that the old practice of sending warships and cannons to subdue a people has had no effect, and so they try to flood the “heathen” with an army of paid missionaries, in whom they have more faith.

The huge organisations, backed up with thousands of pounds and a veritable array of missions, form a striking contrast to the propagation of Islam, which is merely by personal effort. "Every Musulman is more or less of a missionary—that is, he intensely desires to secure converts from non-Musulman peoples," as one writer puts it. Each Muslim is ready if called upon to enunciate the doctrines of his faith, never in a bigoted manner, otherwise these efforts would be doomed to failure, as we find is the case with the majority of the Christian missions; but gradually the seed is sown and takes root. Africa is so rapidly becoming Muslim that the Church is alarmed, and the Kikuyu affair, which showed up so plainly to the world the lack of unity on the part of the Christian propaganda, was the result. To use the words of Dr. Martineau, "Christ came to bring fire upon earth, and His disciples after eighteen centuries are still discussing the best patent match to get it kindled." A returned missionary once remarked: "On furlough, one is overwhelmed by the complexity, and the labour, and the roar of the Church machinery. I suppose it is all needful, but one dreads that the means may loom so large that the end shall be forgotten." Here is a great mission for really true Christians; seek to unify the Christian peoples, root out those excrescences which have grown up and hide the true teachings of Jesus. We are told that Moses did not write the Pentateuch, that David did not write the Psalms, that Matthew, Mark, Luke and John were not the authors of those books which bear their names. Here is the real battle, not of Cross against Crescent, but of error against truth. Let the Bible be authenticated first of all, then present a true book to the world. Giving an anonymous work as the "Word of God" is immoral. Leave mission work alone and rectify those things which are of vital importance. First of all, find out which branch of Christianity holds the *true* doctrines, cease to quarrel and then think of others. Never talk about fighting against a well-equipped and alert army if your own forces are torn with internal strife. When one realises the hopeless task of Christian missions to the Muslim world, the words of Carlyle come uppermost in the mind: "What is better than itself, it cannot put away, but only what is worse. In this great duel, Nature herself is umpire, and can do no wrong; the thing which is deepest-rooted in Nature, what we call *truest*, that thing, and not the other, will be found growing at last." Dr. Jowett pays a tribute to the keen intellect of the Muslims. Is he surprised? does he think that culture is confined to the West alone? He forgets that whilst Europe was sunk in the deepest darkness, when the Church had absolute sway over the minds of the people, the East was the master of all science and education. The West imbibed its teaching from the Muslim races, and returned the compliment with war and bloodshed, and territorial acquisition. Years of struggling for independence against the material armaments of Europe has prevented many of the

Eastern countries from marching along in the van of progress as in the past, and thus Europe forgets the debt she owes to Islam, and poses as the teacher of humanity. He requires that the "finest equipped men" should be sent out to Muslim lands, thus we can see that the Church is alive to the superiority of the average Muslim over the average Christian. The teachings of Muhammad are such a strong bulwark against "interpretation" of other doctrines, that plain teaching is useless, and metaphysical juggling is the only weapon. We have been told that Muslims are "fanatical," and resent everything that is Western, but Dr. Jowett does us this service, that he denies most forcibly this canard. Here are Muslims studying and assimilating the material sciences of the West, which, after all, are only returned to them. "They are alert enough and keen enough to take the best we can give them, and they are out for the best they can get." Quite true, this is real progress, and if we turn to Japan we see there the full utilisation of Western knowledge. Japan has been received with open arms by Europe merely because she is able to take good care of herself, and has defeated Russia in such a masterly manner, proving herself quite capable of resenting interference from outside. She has assimilated all the positive sciences of Europe, but is she any nearer to accepting Christianity? Not at all: she is wise enough to understand that in the past it killed education, stifled knowledge, and crushed freedom of thought. She can see that the sway of the Church in Europe is only nominal, that the very nations which send out missionaries to the East have no longer a belief in those things which their paid agents teach. Missionaries have too often been the advance guard of a European army, and whilst giving the Bible with one hand, the sword has been presented with the other. Can we blame Japan for thus refusing? Christian effort in Japan has met with practically no success, whilst Muslim propaganda is succeeding in a wonderful manner. Thus we cannot agree with Dr. Jowett that the "time is surely ripe for the presentation of the truths of the Christian religion." These doctrines fell once before Islam, and determined efforts have been made since to convert Muslims, but ever unsuccessfully. To repeat Carlyle's words, "What is better than itself, it cannot put away, but only what is worse." Therefore, whilst Muslims are ready to learn all that Europe has to teach them, Christianity has no future in Muslim lands, as Islam is superior to it, and the remarkable success of Islamic effort in England itself is a tribute to that great teaching given to the world thirteen hundred years ago by the Prophet of Arabia. The Holy Quran is unimpeachable in its genuineness, and its doctrines are reasonable and logical, whilst at the same time the acme of spirituality, thus one can foresee a great future for Islam in Europe.

BERTRAND TADORNA.

WOMAN.

"Nor have the Swedes been altogether content with the heavy-handed art of Germany, or with the view of woman which Germans share with Mahommedans alone—the view that she can be no more than a domestic drudge or an instrument of pleasure."—*Daily Mail*, October 28.

THE above cutting from the *Daily Mail* only serves to betray the ignorance of the writer. How long will these foolish people write upon subjects with which they are unacquainted? It would be interesting to know from what fairy-tale book he gleaned his knowledge. One of the best replies to the vapourings of Mr. H. Hamilton Fyfe is the following from the *Daily Chronicle* of November 5. It speaks of the Bedouins, who are, of course, Muslim :—

"On one point, however, they need instruction in Kultur. They never make night attacks in case, by mistake, the women's quarters should be invaded, and to injure or offend the enemy's womenfolk is regarded as dishonourable."

Compare these two extracts side by side, you will find that they contradict each other. Thus we have two writers expressing totally opposite views. One compares the Muslims to the Germans; the other tells us that the unnamable atrocities in Belgium would not exist if the invaders were Bedouins instead of Germans. Yet, in spite of all this, people call the Germans "civilised" and the Bedouins "uncivilised"—we leave the rest to the imagination of our reader. However, it is well to quote from Islam upon this subject to show that the writer in the *Daily Mail* had better refrain from wearying the public with these fables until he studies the question before putting pen to paper and thus expose himself to ridicule.

In the Holy Quran, Sura 4, we read :—

"And respect women who have borne you."

In the sayings of the Holy Prophet Muhammad we find the following :—

"Women are the twin-halves of men."

"The rights of women are sacred, see that women are maintained in the rights attributed to them."

"The Prophet said, when asked by Moawujah about wife's right over her husband : Feed her when thou takest food ; give her clothes to wear when thou wearest clothes ; refrain from either giving a slap on her face or even abusing her ; and separate not from thy wife, save within the house."

"That is the most perfect Muslim whose disposition is best ; and the best of you are they who behave best to their wives."

"The world and all things in it are valuable, but the most valuable thing in the world is a virtuous woman."

"God enjoins to treat women well, for they are your mothers, daughters and aunts."

"Fear God in regard to the treatment of your wives, for verily they are your helpers."

Let these few extracts suffice. It is as well to say that Islam does not condemn woman as the cause of all evil, it leaves that to the creed that boasts that it has produced civilisation. Islam has always allowed woman to hold her own property independently of her husband, a right which was only conceded in England in 1881 by a legislative Act. The religion which says that "Paradise lies at the feet of the mother" contrasts very favourably with that which says "Let the woman keep silent . . . for I suffer not a woman to teach" (St. Paul).

INSPIRATION: NATIONAL OR UNIVERSAL?

FOR many centuries the Western world has read and followed the sacred book of Christianity, and has derived all its teachings in this manner. When the word "prophet" is mentioned, the mind immediately flies to one of those godly men who were members of the human race, the final revelation being brought by Jesus himself. The question before us is: "Has God given His revelation to the Jewish people to the exclusion of the greater part of mankind?" Let us think for a moment. God created the world, and "saw that it was good." He made man, "male and female created He them," to use the words of Genesis. Therefore we can conceive that when the process of evolution brought about a being endued with all the reasoning faculties which raised him so far above the rest of the animal creation, naturally he looked to something superior to himself for guidance. God fashioned this and all other planets, He foresaw everything which man would need to sustain him, and provided the air we breath, the light which we so need, the heat which is so necessary, the rain to enable our efforts in the field to be successful. He made man in such manner that each organ of his body was ready to fulfil its proper function, and endowed him with the same powers, faculties, and ideals all the world over. Is man in one place less capable than another who is born in a different part of the earth? Has any man been given any superiority in any way racially? God has created us all with equal chances, we are all of the same family.

When we desire to speak to God, is He nearer if we go to Him in any particular way—through any certain form of ritual or dogma, through any certain priest or mediator? He is everywhere, and we can approach Him at any time and in any place. Look around in Nature, do you not see Him mirrored everywhere? Look to the sky, is He not before the eyes? Nay, look anywhere: God is ever-present. Let us come to understand that He speaks to mankind in every clime. The Bible is a history of the Jewish race, and we find that strain of national egotism running through its pages: that Jehovah is the tribal deity of the Hebrews, and commands them to dispossess and slay all other peoples. "Slay ye every one of them, take not one of them alive"; and why? because they worship the deity in another fashion; because they do not accept the formulas of Judaism. Let us read the maledictions poured out upon the unbelieving races who happen to exist round Palestine. All the prophets come to Israel, and other nations will be conquered by them only on condition that they hearken to the prophet. The other races seem merely raised by God as scourges for the Jews when they misbehave. Jesus, too, was a Jew of the Jews, and sends his disciples to the "lost sheep in Israel," and speaks of the Syro-phœnicians as "dogs"; still we find this national prejudice against people alien to the Israelites. Let us leave the Bible for the time. Look at the mighty Empires of China, of Persia, of Assyria, of Greece and Rome; are they outside the scope of God's family? Are they created merely as a whim? have they not their place in the Universe as God's children? Why then should the Jews be selected as a "chosen people," and all the others left in spiritual darkness? Is this the action of a loving and merciful deity? Let us be rational and read impartially. India had its guides, and we find prophets and great men who bring the people to the Light of Truth. We have Lords Buddha and Krishna. Their doctrines were revelations from God to these people of Hindustan, and millions have, and do still follow the grand truths which they enunciated. Persia produced such a grand man as Zoroaster or Zarathustra. His teachings are said to have been the cause of the enlightenment of the Biblical Prophet Daniel, and how can we say that he is not a Prophet? China, too, had it not its teachers? Are not the ethics of Confucius equal to any in the Testaments? Why then should we exclude the greater part of mankind to give inspiration only to such a petty nation as the Hebrews? Jesus felt, too, that his teachings were not acceptable to his own race, and threatened them. "Therefore, I say unto you, the Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof," clearly indicating that the Jews were not to have the final revelation, but that it should come to a race who would accept and bring the teachings into practice. Of what use is it to have a teacher if we do not pay heed to his words and act upon

them? Therefore, we can safely say that God has never left any portion of mankind without a guide, that He has distributed His favours equally to all men; and we can turn to the Holy Quran, where we read, "Say, we believe in God, and that which hath been sent down to us, and that which was sent down unto Abraham, and Ismael, and Isaac, and Jacob, and the tribes, and that which was delivered to Moses, and Jesus, and all prophets from their Lord; we make no distinction between any of them." Here is true catholicity, belief in all the revelations which have been made to man through the medium of all God's prophets. Again, too, we must not think for a moment that true inspiration has ceased, for we have the assurance of Muhammad, the voice of Allah, "Verily, God will send to this people, at the beginning of each age, him who shall renew its religion." Thus in Islam our vision is broadened, we not only look to the Semitic peoples for Prophethood, but Allah teaches us that He has neglected no nation, that all are His children, and that he leaves none to walk in darkness; He is not the God of a particular people, but the Father of mankind. If we picture a God that chooses one race, do we not make Him a narrow-minded, partial Being, who creates all and then elects a favourite? We detest favouritism in our everyday life; then should we attribute this to God? Let us turn to Islam and worship Allah, who is "Lord of the Universes," who cares for all, loves us, directs us wherever we may be, and still speaks to mankind, as he did from Sinai, Palestine, India, China, or when he shined forth His light from "Araby the blest."

SHAMSADDIN SIMS.

GOD : NOT BEGOTTEN.

Say, God is one, God is not dependent on anything, nor anything is independent of Him. He does not beget, nor is He begotten, and there is none like Him.—The Quran : 112.

How briefly, and yet beautifully and completely, the conception of God is summed up in these few words. This is the special characteristic of the Holy Quran that it avoids unnecessary verbiage, and expounds everything in such clear, succinct, and definite terms that the idea comes home to the mind. To begin with, the word Allah in the terminology of the Holy Quran is the name of a Being who is free from all defects and drawbacks, and possesses all powers and attributes. Such a Being is the God of Islam. As a further description of this Being the Holy Quran says, in the words quoted above, that He is absolutely single in His attributes, and is not dependent on anything for His purpose. His attributes are not at all shared by any other than Himself, and He can dispense with everything for

the execution of His purpose. Matter and soul need not co-exist with Him eternally for help in the exercise of His creative faculty.

Wherever there is anything, He is the sole creator of it.

Here it will not be out of place to deal with an objection or two. Sometimes it is heard alleged that it cannot be conceived how God created matter and soul out of nothingness.

Secondly, they say that when man has some attributes in common with God, as mercy and anger, why cannot God be a mere designer like man? If likeness is admissible in one case, it ought to be allowable in other cases also; if sameness in one respect does not interfere with His Godhead, there is no reason why it should interfere with it in other respects. The first objection is simply a reiteration of the theory that the creation of something out of nothing is a scientific impossibility. Man can conceive only what can be brought within the purview of his senses, the only avenues of knowledge. Whatever lies beyond the field of sensuous action is inconceivable to man. All the attributes of God are therefore inconceivable from the view point of human mode of action. Can man, with any stretch of mental faculty, conceive eternity and infinity? A finite and determinate being, hedged round by so many limitations on all sides, cannot form a clear, vivid conception of a being without beginning and end. Can man, again, form any explicit conception of seeing without the organ of sight? Yet he believes with all sincerity of purpose that God sees without eyes. Can he further conceive that knowledge can exist without mind? Yet he entertains not a vestige of doubt that God is the knower of all that happens in any form in the heavens above and the earth below, without the possession of anything like human mind. Instances can be multiplied in any number; all the working of God will be found to be perfectly inconceivable by human mind. It ought to be so in the fitness of things. Human mind seated as it is in a material body cannot conceive anything except what comes to it through the senses; the supernatural sphere, being totally a *terra incognita* for it, cannot fall within the scope of its comprehension.

The second point that man and God have some attributes in common needs to be met advisedly. The common element in man's and God's attributes has in each individual case a material difference, which holds true in the matter now before us. Mercy and anger are the common attributes of God and man, and so designing can also be a common attribute without detriment to the idea of Godhood.

True, God is merciful, but He is merciful without possessing a human heart. Equally true, He has anger, but His anger does not imply the possession of the human heart. He can display mercy and anger without standing in need of a human heart, whereas man can show mercy and anger only when his mind is in thorough working order. Here lies the difference. Mercy

and anger are present in both cases, but in one case are dependent on the previous existence of mind, whereas in the other case no such dependence is necessary. Independence of any working material is the distinguishing feature of the divine attributes. Taking the case of creation, man does make things like God, but the same difference must be allowed to characterise God's creation. Man cannot create anything independently of matter already existent, whereas God can do so with perfect independence of any previous existence. Next comes the point that God does neither beget nor is He begotten. Perfection demands singleness. The very idea of duality or plurality sets at nought the idea of perfection. Two separate existences cannot conceivably be found without a clear distinction between them.

If there is no difference the existences fall under the definition of oneness. Perfect sameness and complete identity are simply other names for oneness. If God begets another God, both cannot be perfect so long as they occur to us as two distinct beings. If one is imperfect, it is not begotten of a perfect being. In short, the power of begetting cannot square with the attribute of perfection.

The concluding portion of this short chapter completes the idea contained in the previous one: "There is none like Him." The existence of two or more perfect beings is an impossibility. We recognise beings as distinct and separate from one another only when each of them has peculiar features not found in others, hence each one is distinguished by a noticeable lack which goes to neutralise the idea of perfection. So for perfection entire and absolute, as should be the characteristic of God, oneness and self-sufficient singleness combined with perfect independence are indispensable requisites. To sum up, the Islamic conception of God is that He is the sole possessor of all perfect attributes, free from all defects and drawbacks. He is perfectly independent in the exercise of His attributes, and, as the perfection of His attributes consistently with reason demand, He is without a parallel in all of His attributes.

ABDUL HAQQ AHMADI.

—*The Review of Religions*, Qadian, India.

THE ARAB ADVANCES.

“EARTH trembled and the cities stared aghast,
 As rank on rank the horseman galloped past,
 With naked limb and breast, unkempt and wild,
 On! on! to war, each fearless desert child.
 From every eye flashing the battle-light,
 On every cheek the Arab blood was bright;
 Each warrior set, each horse at utmost speed,
 They were as one, the rider and his steed.”

* * * * *

“With blazing valour far beyond the rest,
 Great Khalid into battle *mêlée* prest;
 ‘The Sword of God’ by Allah’s Prophet named,
 In conflict dread for peerless prowess famed.”*

Muthanna, Prince of the Banu Bakr, was the first to advance on Irak (Boweib bridge and many another victory proclaim the renown gathered by this chief). It was soon necessary to reinforce the command of Muthanna, and the “Sword of God” was selected by the Khalif as commander-in-chief. Arriving on the borders of Persia, Khalid, with his usual imperiousness, sent the following haughty summons to his enemy:—

“Accept the Faith of Islam and thou art safe; or else
 pay tribute, thou and thy people; if thou refusest, thou
 shalt have thyself to blame, for a people is on thee loving
 death even as thou lovest life.”

The Persians scorned to reply, thinking probably to easily overcome the untrained warriors of the desert. Hormuz, the Persian general, was soon to find out his error in despising his foemen, despite his cunning. Khalid fell upon him with the usual fury, cutting the Persian army to pieces at the “Battle of the Chains.” Time and again victory rested on the banner of Islam, and Khalid carried devastation on the armies of Iran throughout the valley. As he rode the general sang to his soldiers:—

“Behold the riches of the land:
 Its paths drop fatness;
 Food is as the stones of Arabia.
 It were worth our while to fight
 Here for worldly advantage only;
 But in a holy war, how much more noble!
 These fair fields and paradise.”

Two great battles were fought—one known by the name of the “River of Blood,” another at Firdah. One hundred thousand

* Sons of Islam.^b By J. Parkinson.

Persians are said to have fallen, although their armies far outnumbered the Muslims. When the spoil taken was sent to Medina, the Khalif is said to have exclaimed :—

“O ye Kurayish! verily your lion, the lion of Islam, hath leapt upon the lion of Persia, and spoiled him of his prey. Surely the womb is exhausted. Woman shall no more bear a second Khalid.”

Jyadh, who had been despatched northward with reinforcement, was surrounded at Duma. From there he sent a message to Khalid asking for help, as the numbers against him were far superior. Khalid's reply was characteristic of the man, of the soldier, and the poet. As the droning torrent dashes from the bowels of the mountains, as the rolling thunder crashes from the bosom of the cloud, so in martial music, speeding over the Syrian desert to the far-off field of Duma, sped the warrior's reply to his harrassed comrade-in-arms :—

“Wait, my friend, for but a moment, speedily shall help appear; Cohort after cohort follows, waving sword and glittering spear.”

So Khalid swept down on Duma. The terror of his name preceded him, and the majority of the tribes surrendered without striking a blow.

During the time those operations were going on other, but less successful, generals were pushing forward into the heart of Syria against the renowned legions of Imperial Rome, now acknowledging the sway of Constantinople. The Emperor Heraclius massed an army of about 240,000 men on the banks of the Yermuck. Week after week went by without anything beyond mere skirmishes occurring.

Both armies were evidently afraid of a general engagement—the Arab awed by the vast numbers of the Romans opposed to him, and the Romans by the impetuosity of the Arabs. The Khalif, impatient at the delay, recalled Khalid from Persia and ordered him to join the army in Syria with half his force, leaving Muthanna in supreme command in Iran with the remainder. Three ways were open to Khalid to march upon Syria—first, to return to Arabia and march north; second, to travel by the valley of the Euphrates; the third, and shortest route, to cross the desert, make for Tadmor and turn the Roman flank. The dangers were, shortness of water and of missing the way. As time was everything, Khalid chose the shortest and more dangerous path, the desert route. The great warrior, daunted by no obstacles, resolved to brave the dangers of the burning sands, and his conquering army was soon lost in its trackless waste. The Roman army, led by Theodoric (Gibbon gives the Roman general in Syria Werdan; Sir William Muir mentions only Theodoric—it is unlikely the former would be in supreme command if the latter was in the field), though outnumbering the Arabs six to one, still wasted time in desultory fighting and

brought about no decisive action. Two months were passed in this way when a commotion was observed far away to the north. Pillars of smoke like grimy serpents were climbing skyward, and a lurid light set the clouds on fire, and incarnadined the steel-blue of the sky. Borne on the northern wind the wail of the widow, the cry of the fatherless proclaimed that now the Roman moved too late. "The Sword of God" had fallen upon the Syrian, and Khalid, having crossed the desert in safety, was careering onward, on to the Yermuck, on to Wascusa, to drench in blood the Eagles of Imperial Rome: far in his rear the ruins of Tadmor (Palmyra) marked the path where his conquering veterans trod.

"Louder the roar of his coming,
 Oh! woe to the Grecian now.
 Khalid with nostrils dilated,
 The wind of the war on his brow;
 Strong in the madness of valour,
 As dark as the fury of night,
 Drinking the nectar of passion,
 Inhaling the air of the fight.
 Deep as the roll of the Yermuck,
 And wild as the Jordan in flood;
 Plunging through files of the foemen,
 He revels in oceans of blood.
 Glowing the spirit of danger
 The soul of the fight in his eyes;
 Black on the field of his banner
 An eagle, plutonian flies.
 Warfare to him is his birthright,
 The stour of the battle his breath;
 Born from the womb of the conflict,
 He laughs at the terrors of death."†

The Arabs were now in a slight predicament; three or four generals were in the field, but the Khalifa had nominated no one in particular to the supreme command. To bring matters to a crisis Khalid proposed they should command in turn day about, and also suggested his day be first. It was, of course, his object to force an engagement at once. His suggestion having been agreed to, Khalid marshalled his forces into squadrons of one thousand each, so as to extend his flanks, and make his army appear more numerous than it really was. He then gave orders to advance and began the battle destined to decide whether the Arab or the Roman was to be master in Asia.

All day long the battle raged, sometimes inclining to one side, sometimes the other. The carnage was frightful, but the result doubtful, until the quick eye of Khalid discerned that the Roman cavalry was declining from the infantry, and like a

† "Sons of Islam," by G. J. Parkinson.

wedge he drove his centre in between. To the rear of the cavalry lay a precipice, and to save themselves from destruction they charged straight at the Arab front. At the word of command the Muslim ranks swung open and the horsemen dashed through. The swords and spears encountered nothing but air. On they sped into the country not to reappear again on the fatal field. The instant the horsemen passed the Muslim ranks closed up. The Romans were now hemmed in—in the front the Arabs, in the rear a deep chasm, into which they were gradually being forced :—

“Whirlwinds are roaring o’er Yermuck,
The vultures are croaking on high;
Horses are writhing in anguish,
And men in an agony die.
Romans are food for the vultures,
The bodies stem Yermuck’s red tide;
Over the ruin of legions,
The son of Al-Walid doth ride.
Bright his brow with a glory
Illumined his eye with the glow;
Gone the array of the Christians,
And broken the pride of the foe.
Dauntless the heart of the chieftain,
And never his deeds be outdone;
Child of the desert and simoom,
Kurayish all hail to thy son!”†

Historians say that 100,000 alone perished in the gulf, without taking into account those killed in the struggle on the plain. The number may have been exaggerated, but the slaughter must have been enormous. The victory was decisive: Palestine, the roads to Egypt, and Asia Minor now lay open to the Arab invasion. That night Khalid and the other generals dined in the gorgeous pavilion of Theodoric, and each soldier in the Arab army received for his share of the spoil 1,500 pieces of gold, or the value. The power of Byzantium was curbed for a time, and the way cleared for the conquest of the nations. During the progress of the battle a messenger arrived from Medina bearing the news that Abu Bakr, Khalifa of Islam, was dead, and that Omar was elected to succeed him. The new ruler of the Muslims was opposed to Khalid, and in the days of Abu Bakr often advocated that he should be deprived of his command. Now Khalif, he was in a position to carry out his own wishes, and the messenger who brought the news of Abu Bakr’s death and Omar’s election also carried a letter depriving “The Sword of God” of his command, and putting Abu Obeida at the head of the forces of the Musulmans.

Abu Bakr, the first successor of the Prophet, reigned about two years, dying in the thirteenth year of the Hijra. He was

† Sons of Islam.

mild, but firm, in his rule. He was never known to degrade any of his officers. He was exceedingly lenient to the rebel tribes, treating them with a humanity and forbearance in advance of the age, and in striking contrast with the usual severity of the princes and rulers of the period. No case of tyrannical injustice can, I think, be brought against him even by the most drastic of critics. On one occasion, it is said, he did use harsh measures against a proselyte, an action which he afterwards regretted. On his accession nearly all the tribes were in revolt. By his own energy and firmness, and the activity of his generals, he had within a year brought all to subjection. By the time of his death his armies had overran Mesopotamia and part of Syria, enriching themselves with the spoils and laurels of many a hard-fought field, on which they broke the power of Persia and of Eastern Rome. His armies lay on the Euphrates, ready to advance on the heart of Iran, and in Syria the "Sword of God" was breaking the Roman at Wascura. Asia and Africa lay open to the inroads of the Arab.

BEAUMONT HILL.

MIA STUDADO DE LA BIBLIO.

De MAULVIE SADR-UD-DIN.

LA Kurano kaj nia Sankta Profeto Muhamad postulas ke ni havu liberecon de vido. Kiel Muslimoj ni devas rigardi la enspiratajn librojn kiel nian propran posedon, kaj tiel ni devas akcepti la Profetojn. La Kurano ni nur diras vortojn pri tiúci, sed ankau konsentas je kion predikis Musa (Moses), Isa (Jesus), kaj aliaj Profetoj de la Domo de Yakub (Jakobo) kaj aliaj sanktaj libroj, kaj fidas je ilia dia deveno. Plue la Islama skribo konfirmas aliajn Sanktajn Skribojn, kiuj venis antaue.

Lia Alteco Muhamad plenumas eldirojn en la Malnova kaj Nova Testamentoj; li ne neis tiujn ci sed diris ke ili antaudiris pri li kiel la Dia Instruisto, kiu venus por perfektigi teologian penson. La Kristana Evangelio nomas lin la "angulstono" de la Konstruado de Teologio. Estus tre bedaŭrinde ke la plenumon per la alveno de Muhamad ne studis la Kristanoj. Ili maluzis vortojn tradukis ilin malprave, kaj pro tio la homaro ne klare vidas la veron. Kiam ili rifuzas akcepti viron kiu konfirmas doktrinojn de Jesus Kristo kaj aliaj profetoj de Dio, kaj konsekvence ligas la popolojn en frateco, ili ne agas laŭ la volo de la Patro.

Vidu kian gravan aferon faris Nia Sankta Profeto. La Biblio parolas pri la alveno de Granda Misiisto; gi montras lian mision, liajn signojn, lian fortecon, lian lokon k.t.p. k.t.p. Cu tial ne estas devo de ciu Judo kaj Kristano atendi kaj

pripensi la personon kiu plenumos tiajn promesojn? Cu ili ne malgojigos se io restos ne plenumita? Cu ne estas malguste se ili intence kovras la okolojn kiam ni trovas viron en kies personeco cio promesata estas plenumita.

Readmons xxxiii. 2.—“Kaj li diris, La Sinjoro venis ce Sinai, kaj supreniris de Seir al ili; Li brilegis forte de Monto Paran, kaj Li venus kun dek miloj da Sanktuloj: de Lia dekstra mano iris fajra lego por ili.”

Isa. xxi. 7.—“Kaj li vidis carioton kun du viroj sur cevaloj, carioton de azenoj, kaj carioton de kameloj.”

Habb. iii. 3.—“Dio venis de Teman, kaj la Sanktulo de Monto Paran ‘Selah.’ Lia gloro kovris la cielon kaj la tero estis plena de Lia laŭdo.”

Apokalipso xix. 11 kaj 16.—“Kaj mi vidis la cielon malfermitan, kaj jen Blanka Cevalo kaj li sur sidis sur ĝi estis nomita ‘Fidela kaj Vera’ kaj laŭ lia justeco li jugas kaj faras batalon.”

Kaj li havis sur siaj vestaĵoj nomon skribitan “Rego de Regoj Sinjoro de Sinjoroj.”

Se la azeno estas simbolo de la lando kie Jesus Kristo aperis kaj se la valo de Jordano kaj la Monto Olive estis la sceno de lia tera misio, tiam tiuj ci antaŭdiroj devas esti forta vero en la menso de tiuj kiuj sin nomas Kristanoj, kaj ili devas ekkoni ilian plenumon en la lumo de historio. Cu ili ne prenas kelkajn eldirojn por kunmeti la agojn de Jesuo? Ni ne povas kompreni la logikon de nuntempa Kristaneco. Gis Jesuo ĉiu antaŭdiro estis pri ia PERSONO sed ili diras ke post li, tiuj ci nur estas plenumita lau spirita senco. Kia stranga ideo pri traduko. Se la eniro de Jesus sur azeno en Jerusalemon kaj la meto de vestaĵoj sur la azenon, kaj la branĉoj de arboj—tute ordinara aferoj en la vivo.—estas tiel gravaj, se ili diras ke tiuj ci plenumas la Malnovan Testamenton cu ne estis malsage, idiota, doni nur spiritan signifon al la aliaj antaŭdiroj, kiuj ne aplikas al Jesus Kristo?

En Apok. xix. (Antaŭdirita) ni legos pri “Blanka Cevalo,” kaj “li kiu sidis sur ĝi estas nomata” “Fidela kaj Vera, kaj la justeco li jugas kaj faras batalon” kaj lia noma estas “Rego de Regoj kaj Sinjoro de Sinjoroj.” La libro de Apok. estis Skribita A.D. 96 (eble multe pli malfrue) pro tio la rajdanto sur la blanka cevalo ne povas estis Jesuo Kristo. Cu la blanka cevalo ne estas Arabo kaj cu la vorto “Fidela” ne estas nomo de niu Sankta Profeto Muhamad donita al li de lia nacio pro liu vereco kaj honesteco? Cu la vortoj “Fideloj” kaj “Muslimoj” ne estas la samaj en ordinara parolado? Kiu alia krom Muhamad povas esti la plenumo de tiu ci antaŭdiro? Kiu post Jesuo Kristo venis kun dia religio kun enhavis Regojn kaj Grafojn en siaj vicoj? Li devas fari batalon per justeco. Kiu alia krom Muhamad venis post la skribado de tiuj ci por

plenumi ilin. Ni devas esti logikaj legante la Bibliion. Se vi legas vortojn tie kiujn vi supozas estas pri Jesuo; legu ankau aliajn kiuj ne parolas pri li sed pri iu kiu venos post li.

Se la azena rajdo estas afero kiu okazis en Jerusalamo kaj tie ili uzio gin kiel ordinaran ilon por vojago, tiam por kameloj kaj cevaloj ni devas rigardi Arabujon.

En "Readmono" in legas "La Sinjoro venis ci Sinai, kaj supreniris de Seir al ili; Li brilegis forte de Monto Paran, kaj Li venis kun dek miloj du Sanktuloj, de lia dekstra mano iris fajra lego por ili." "Se la veno de Dio ci Sinai kaj Seir estas Moseo kaj Jesuo, kion signifas Monto Paran? Cula montoj de Meka (Mecca) ne estis nomitaj "Paran Montoj" de la komerco de tempo? Se vi tradukos du, kial ne la trian? Denove, li venis gis Paran kun dekmiloj da sanktuloj. Tiu ci ne povus esti Moseo aŭ Jesuo: ili neniam alproksimigis Monton Paran, kaj ili ne havis dek mil sekvantojn. Cu la historia venko de Meka de Muhammad ne estas la granda plenumo de tiuj ci vortoj kiam li venis kun dek mil fideloj sekvantoj al Monto Paran de Medina? Denove, ni legas "de Lia dekstra mano iris fajra lego por ili." Nur estis du Profetoj Kiuj donis legojn. Moseo kaj Muhammad: la unua de Sinai la lasta de Paran.

Ke estis necese ke iu devas veni por plenumi tiujn ci antaŭdirojn cu ne estas tute klare laŭ la vortoj de Jesuo Kristo mem, kiam li parolas pri la Helpanto:—

"Konvenas por vi ke mi ja foriru. Car se mi ne forirus la Helpanto ja ni ne venus al vi: sed se mi iros, mi senkos Lin al vi." Tiel diris Jesus. Liaj vortoj estas tuteklaraj—la Helpanto devas veni post li; li ne ankoraŭ estis sur la tero, sed venos post la foriro de Jesuo. Se oni diras ke la "Unu" estas la Sankta Spirito estas blasfemo: gi necese dirus ke la Sankta Spirito ne estis sur la tero gis tiam, kaj Jesus ne posedis lin. Tiu ci kontraŭdiris tion kio estas skribita en Mateo iii. pri kio lau supozo okazis je la bapto de Jesus "kaj jen la cieloj malfermigis por li kaj li vidis la spiriton de Dio malsuprenirantan." La sankta Spirito vere jam estis sur la tero kaj estis ce Jesuo, kaj estis kun li dum lia vivo. Se la Helpanto estas la Sankta Spirito tiam la vortoj de Jesus senutilas, kiam li diras "La Helpanto je ne venus al vi, sed se mi iros, mi sendos lin al vi."

اشرك جميع القباثل في حمل الحجر الاستعد دال على تقا^{له}
المباركة في وحدة القرية والمحبة فيما بينهم وايضا انه
صلى الله عليه وسلم اطفاء نيران الجدال ونجاهم
من الحروب المزعجة والقتل والقتال وبذر ريسهم في
الحقيقة كلم الاتفاق وذلك كله من مكارم اخلاقه والله
قال (بعثت لادتم مكارم الاخلاق) وقال (انكم لم تسعوا
الناس باموالكم فسعوهم باخلاقكم) وقال (لا عقل كاللثيم
ولا ورع كالكتف ولا حسب كحسن الخلق) وقال (خير
الناس احسنهم خلقا) فسيدها محمد صلى الله عليه وسلم هو خير
الناس اجمعين لان فعله ذلك صار انموذجا لكل شخص
يريد ان يعرف الرجل الذي يكون متسما ببذر الاتفاق والعدل
بين قومه في اول وهلة وان لم يكن كذلك فهو ما قرب
الى تلك التعاليم المباركة لان الرجل الذي يفرق جماعته
بعد اتفاقهم وتجعلهم فرقا فراقا فانه مامس من تعاليم
سيدهنا ونبينا محمد صلى الله عليه وسلم ذرة ابدل الاخلاصة
القول ان سيدنا ونبينا محمد صلى الله عليه وسلم قد اتفق
عليه قومه جميعا قبل البعثة بانه امرئ وناهيك بالامانة
وما يتبعها من مكارم الاخلاق وكل هذا الاخلاق العالية
كانت مكرزة في فطرته غريزية فيه لم يد رسها في كتاب لانه امرئ
فلذلك قال الله تعالى فيه (والله يعلم حيث تجعل رسالته) فانه امرئ
تعالى يتبع هذا الحق ثانيا بانه سيدنا ونبينا محمد صلى الله عليه وسلم رحمة للعالمين بعد
بعثته ايضا وقد ثبت بانه هو الارث لابيه ابراهيم ع في رضى الحجر الامجد
اللهم صلى وسلم وفرد وبارك عليه (الترجم محمد عبد المحي عزيموني فاضل)

وبشراً ونذيراً ونبيّاً وسراً جّامئياً وايضاً ان جميع العرب
 كانوا يعتقدون به قبل البعثة على الله رحيمٌ بجميع نفع بني الانسان
 فلذلك فرحوا به لما دخل الى الحرم الشريف واعلم ان هذه
 المحاكمة لا تصد رآي انسان كامل عاقل يريد اصلاح
 الخلائق اجمعين والآلوصدرت من انساني عبت لنفسه او
 ميال لقومه وعشيرته خاصة دون غيرهم لقامت الحرب
 على ساقها وفنت قبائل العرب على آخرها ولكن انها
 صدرت من ذلك الانسان انسان عيني الزمان اعني
 سيدنا ونبينا محمد خاتم النبيّ صلى الله عليه وسلم حيث انه
 صلى الله عليه وسلم وضع رداءه الشريف على الارض ثم بسطه
 ثم اخذ الحجر الاسعد بيده ووضعه في وسط الرداء ولم
 يستعن في احد من اى قبيلة كان وايضاً ما اخذ رداء رجل من
 قبيلة كان ارمي احد اقربائه الذينهم تخصّصونه وفي ذلك
 الفصل حكّم ورائى حكّم لانه لو اخذ رداء من قبيلة دون قبيلة
 او استعان باحد دون احد فالاعتراجات باقية ونار الجدل
 تكون حامية ثم بعد ذلك انه صلى الله عليه وسلم امر ان يخذ
 بطرف الرداء الذي فيه الحجر الاسعد من كل قبيلة رجل
 واحد فقط فلما حصلوه وقرّبه من الركن اخذ الحجر الاسعد
 بيده الشريفة ووضعه هو بنفسه المقدسة في
 الموضع الذي وضعه ابوك ابراهيم خليل الرحمن عليه
 الصلوة والسلام وفي ذلك ايضاً حكّم ورائى حكّم للذينهم يتفكرون
 ويعقلون ولا تخفى عليك فعله صلى الله عليه وسلم حيث انه

بالغزة والصييت في جميع العالم فلذلك قام بعضهم على بعض
واردوا الحرب المبيدة ولو كانت فكم وكم من مقتول ومضروب وكم
وكم من جروح ومسدول وكم وكم من ترمل الآيتمى وكم وكم من يتيم
اليتيم لان الحرب اذا قامت على ساقها بين قبائل العرب ذلك
تحتم الا بعد الهدية الطويلة وفناء الرف الوف من الناس
لما شوهدهم من حرب البسوس وغيرها ولكن الله سلم بسبب
ذلك النبي الرؤف الرحيم عليه افضل الصلوة وافضل السلام
من ذلك الجدل العظيم المنتج للحروب المدهشة ثم قال بعضهم
لبعض ما هذا الجدل الذي ينتج الحرب والقتال وتيتم الاطفال
فما لنا لا نجتمع على امر واحد يكون فيصلاً فقيلاً وما هو ذلك
الا من الفصل فقال لابد من تقبل الحكم اول داخل الحرم في
هذا الوقت فقالوا باجمعهم قد رضينا ذلك فينما حسم
ينتظرون واذا بسيدنا ونبينا محمد صلى الله عليه وسلم
هو اول داخل داخل الى الحرم الشريف في ذلك الوقت
الذي قرره بينهم ولما رائته قريش فرحوا فرحاً مفرطاً
وقالوا باجمعهم جاء الامين محمد فهو يفصل فيما بيننا
امين فلا يشطط في الحكم ابداً وكانت جميع قبائل قريش يسرون
ويلقبون سيدنا ونبينا محمد صلى الله عليه وسلم بالامين
لان مائة ورعه وزهده وكمال عقله وعلو حتمته وتقواه
ومكارم اخلاقه وصدق لهجه فقفر في هذه الشهادة
العظمى لحضرة سيد الاولين والآخرين صلى الله عليه وسلم
من جميع قومه قبل ان يبعثه الله تعالى الى الخلائق هادياً

اربعة اقدام من العلو و حان وضع الحجر الاسعد في الموضع
الذي وضعه فيه ابوهم ابراهيم خليل الرحمن عليه الصلاة
و السلام فعند ذلك تنازعت جميع قبائل قرشي وكل قبيلة
تقول نحن نضع الحجر الاسعد في موضعه لانه جل ان تكون
لنا العزة والصيت في العالم كله وايضا كل واحد واحد من كل قبيلة
يقول انا اضعه لاني انا عزيز قومي ثم سلت السيوف من اغارها
وكل واحد منهم يبني حقوقه وعظمته وكأنه حتى اشتبه الله في
بينهم و طال وقت المجادلة وكاد ان تقوم الحرب الشديدة والمهلكة
العظيمة - فتفكر في هذه الاقوام الذينهم رضوا ثلث الحروب الثلاثة
و قطروا على الافتخار منذ سابق الزمنة كما يشهد لهم التاريخ
في حربهم المستطيلة ومقاتلتهم وقتالهم وقتلهم بعضهم بعضا في الحروب
شيء فكيف يكون في هذا الامر العظيم واعني به وضع الحجر
الاسعد في الموضع الذي وضعه فيه ابوهم ابراهيم عليه السلام
ثم لا تخفى عليك ان هذا الامر اى الجدال العظيم اذا انتهى
الحرب الشديدة لا تخصي قرشا وقبائلها بل ان الحرب
تتم بجميع قبائل العرب لان العرب يكونون حلفاء بعضهم
بعضا فلا تبقى قبيلة من العرب سالمة من الحرب اذا قامت
على ساقها ولكن اطفالها سيدينا ونينا نأجور صلى الله عليه
وسلم بقوة الالهة وعقل كامل ونفس قدسية وحقية
عالية واعلم ان وضع الحجر الاسعد في موضعه فيه عزة
عظيمة وتلك العزة لا ترجع الى مجاوري مكة المعظمة فقط
بل انها ترجع الى جميع التقدم فعند ذلك يمتازون على غيرهم

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لحمده ونصلي على رسوله الكريم

قد ثبتت لبقيدنا ونبيينا محمد صلى الله عليه وسلم من حيث تعالى به
ومن حيث مكارم اخلاقه بانه رحمة للعالمين وهذه الرحمة
العامة هي مركزه في جملة من حدين ولادته صلى الله عليه
وسلم حتى ترقى ونمت بنمرة ومن ذلك الله جعل جميع العالم
تحت ظل تلك الرحمة العامة كما هو ثابت له صلى الله عليه
وسلم - وان مكارم اخلاقه من قبل بعثته ومن بعدها
لا تقف ولا تحصى لان خلقه صلى الله عليه وسلم عظيم
وقد كتبت الناس في سيرته ومكارم اخلاقه كتباً كثيرة وان
الآن اذكر واقعة واحدة من مكارم اخلاقه فقط وتلك الواقعة كانت
قبل بعثته صلى الله عليه وسلم وانما ابين فيها استقلال سيدنا
ونبينا محمد ص وما يجري في ادوار حياته من التزام تعليماته المشورة
بعضها ببعض لا زدياد الايمان - اعلم لما بلغ النبي صلى الله عليه
وسلم الخامسة والثلاثين من عمره وذلك قبل ما وحي اليه فخر
سنوات اتفق الله جاء سبيل شديد في مكة المعظمة زادها الله تعالى
شرفاً وتطيئاً وانه قد اختر جدران بيت الله الكعبة المكرمة
فاحن قرشاً ذلك السبيل لانه اختر جدران بيت الله تعالى
ثم ان قرشاً قد اجتمع راىهم بعد المشورة التامة بان يسمروا الجدار
بأوتاد من الحديد ويبسروا الكعبة المعظمة جديداً لا تنو بيت
الله المعظم والعلامة التي اقامها ابوهم خليل الرحمن عليه
الصلوة والسلام فاخذوا بالبناء حتى وصلت وبلغت

THE PSYCHOLOGY OF DESTINY.

By our esteemed brother, AMEEN NEVILLE J. WHYMANT, Ph.D.

ONE of the most peculiar attributes of the everyday man-in-the-street is his faculty for receiving false impressions. However clearly a subject may be presented to him, he seems predestined to a wrong view of it, and this helps to form and strengthen his prejudice against the particular subject under discussion.

In all my public lectures on Oriental subjects one idea has been predominant in the minds of the listeners—that the Fatalism or Destiny-Faith of the East has its home and culture-bed in Islam. This more or less mistaken idea would not matter so much were it not accompanied by a strange misunderstanding of the words "Fatalism" and "Destiny."

Strangely enough also the Westerner fixes his own standard for that of the whole world. His idea of poetry cannot comprehend the elusive and wonderfully mystic poetry of Japan, or the stately and majestic stanzas of the Sanskrit classics. His idea of music is such as to lead him to consider the Dance-Music of India "barbarously wonderful and dangerous." And beyond these superficial and merely fleeting impressions he does not pursue the subject. How, then, shall he understand the meaning of such pregnant words as "Fatalism" and "Destiny" if he follow so untrustworthy a system? Majnun said: "It behoves the king to look through the window of the eye of Majnun in order that the beauty of Laila may be apparent to him." Similarly it behoves the West to look through the window of the eye of the East if it would understand the East.

The Arabic word for Destiny (or Fate) is "nasib," and this conveys much more to the Eastern mind than its English equivalent can ever signify to us. Similarly it has been considered fashionable of recent years among certain people of the West to laughingly utter "Kismet" whenever they (with their restricted knowledge of the word) think they stumble on circumstances to fit it. Let them once hear this simple expression explained by an Oriental, and it is certain they would never again use it in the gay, light-hearted fashion of the present age. Can we then arrive at any meaning for "nasib" which can be considered a safe guide for the average Occidental?

A brief outline of the general opinion of the West on this subject may be useful. It is customary to consider "Fate" an impersonal, harsh, calculating machine, varying by not so much as the veriest fraction of an inch—a mysterious something which, with startling precision, fits coming events into each other and dovetails one man's destiny into another's. "Cruel Fate" has become a by-word, a catch-phrase to be used whenever this immutable something crosses our own desires. Circumstances which, according to our finite comprehension of things, are thrust upon us mercilessly, contrary to all reason, and seemingly void of purpose, are put down to "Blind, unheeding Fate"; but circumstances equally necessary and inevitable are passed by with the murmur, "Thy will be done." This may seem rather involved, but I think the meaning is obvious in one way at least. In

our self-centred ideas of our own merit we ruthlessly decry Destiny if she deals out to us less than our just proportion of honey-sweet success. If our plans miscarry, then Destiny is our enemy, and we call down all sorts of maledictions upon her. But if a relative dies, the religious Westerner seldom decries Fate, but weepingly ascribes this act to the Will of God, with that charming inconsequence and inconsistency which so vividly characterises modern life.

Harsh as this criticism may seem, I think it is borne out by facts, and certainly man's experience in the thousand and one various paths of life, taken together, yields this statement the authority of an axiom. Indeed, the cynic of modern times has much to be said for him.

One outcome of the idea outlined above is the illogical conclusion drawn by many people from such a statement—viz.: (1) As what *is to be will be*, I may fold my hands and rest!" and (2) "Then whatever happens is the work of Destiny." In answer to these two superficial remarks several questions may be asked. First, I would ask of those who ascribe this result to Destiny and that result to God, how two masters can simultaneously rule with equal power if one is gifted with Omniscience and Omnipotence? There must be *only one supreme Master*, and if there be other forces *they are under His control*. The West cannot identify Destiny with its God, and is lost without hope if it postulates the existence of the two simultaneously. In the Muslim mind, at any rate, the two are one: "Who (Allah) hath fixed their destinies and guideth them" (Quran, Sura 87: 3). Then what is the idea held by Islam on Destiny? Can it be the same as the Western idea? How can one fold the hands and rest if Destiny is to work the supreme Will in Life? Can a natural Law interact with passive oblivion? Must there not be co-operation in order that any Law may achieve its object? Even so in Life as regards Destiny. Man must act against natural law before such a law pulls him back by pain and stress to the path of obedience, to the laws of his being. And man must offend against the laws which control his inner-consciousness, or he must work *with* them before they and their workings are made known to him. Passiveness achieves nothing, nor can anything be achieved through it. Do the dead live?

The second conclusion drawn by the superficial observer is an example of the danger attending the path of him who "dabbles." For it is half a truth only. Could one say that whatever we see in the physique of to-day is the working of the Laws of Nature? Yes, *provided we do not stop there*. It is the result of Natural Law *interacting with Man*. The cripple from birth is often a natural product, considering his forebears. Natural Law works hand in hand with man. This is a truth we often shrink from realising, but it is none the less a truth. Let us seek Truth, not shun it, even though the revelations made are most unpleasant to us. Even so: Destiny goes by the side of man as his Invisible Companion, from whom there is no escape. A famous biologist once said, in a lecture on Natural Law: "Nature is a sure mathematician; her reckoning is ever correct." This, then, must be much more true of Destiny, whose vigilance is never relaxed.

Truly Destiny is described as *ghair mosoof*, inscrutable, and also *ghair mutghair*, immutable; but also there belongs the title *Al Rahman* the Compassionate, and *Ar Rahim* the Merciful. Not a

dead, uncomprehending, merciless machine is the Muslim conception of the Overseer of human life, but a living, seeing, comprehending, merciful Allah, who created and cares for all creatures, guiding them only because they "stumble in the dark." Guiding them that he might teach them finally the Way to Himself, guiding them until their feet are surer on the Way that leads to Omniscience. Fatalism in its true conception is not a creed of idleness, of folding the hands, but of action. How can those who know Destiny best live in that spirit if they cherish among their rules of life the following:—

"Wo yóom la tahsel feehih ilmán *fithak* el yóom fee hukam *elidhaet*."

("The day in which knowledge is not acquired is a day lost.")

How can the life be other than beautiful that day by day strives to find out more of its controlling force and endeavours to understand the lessons of its great Teacher? Learn well your Lesson first, then read again those words of wisdom and mystic power from the Babistan:—

"Not a thorn pricks without His Will,
Not a thread is broken but by His direction."

The Muslim India.—We refer the reader to the Quran, which enlightens, as it always does, on every problem concerning human affairs, material and spiritual:—

"This Book hath insight for mankind, and a Guidance and Blessing to a people who are sincere in believing. Deem they whose gettings are only evil that we will deal with them as with those who believe and work actions conducive to good, so that their lives and deaths shall be alike? Ill do they judge. In all truth hath God created the Heavens and the Earth, that He may reward every man as he shall have wrought; and they shall not be unjustly treated" (xlv. : 19, 20, 21).

Discussing the same topic elsewhere, the Islamic Scripture sets forth:—

"Nor is it for God to lead a people into error, after He hath guided them aright, until that which they ought to dread hath been clearly shewn them. Verily God knoweth all things" (ix. : 116).

Again, in another text:—

"Allah will not burden any soul beyond its power. It shall enjoy the good which it hath acquired, and shall bear the evil for the acquirement of which it laboured"
(i. : 286).

Below we quote texts from the Holy Quran in which it rejects the pretexts of Fate and Predestination, behind which evildoers attempt to take shelter. With the genesis of such doctrines is accredited ignorance in alliance with inordinate propensities and exorbitant indulgence, which are but concomitants of Blind Faith:—

"They who set up gods with Allah will say, 'If God had pleased, neither we nor our fathers had given Him companions, nor should we have interdicted anything.'

Thus did they who flourished before them charge with imposture, until they had tasted our severity! Say: Have ye any knowledge that ye can produce to us? Verily, ye follow only a conceit: ye utter only lies" (vi. : 149).

"And when the wicked commit some filthy deed, they say, 'We found our fathers practising it, and to us hath God commanded it.' Say: Allah enjoineth not filthy deeds. Will ye attribute to Allah what ye know not?" (vii. : 27).

THE LORD'S PRAYER IN RHYME.

OUR Father who in Heaven do'st dwell,
All honoured be Thy name;
Thy laws be kept, Thy will be done,
On earth, on high, the same.
Give us this day whate'er we need,
Our sins and faults forgive,
As we would pardon others' faults,
Each happy day we live.
Lord, try us not beyond our strength,
But save us and defend;
For Thine all power and glory are,
Through time without an end. Amen!

FRED. W. VANDERBILT.

TURKEY AND THE CRISIS.

SOME time ago, while reading the war news in a Glasgow daily, I came across the following item, and cut it out for reference:—

"Bombay, Thursday (Exchange Telegram—Passed for Publication).—The *Observer* at Lahore, an influential Muslim paper, says that so great is the debt which the Muslims of India owe to Britain and her culture that they cannot think for a moment of transferring their affections to Turkey, which, although allied to them by a common bond and a common creed, has certainly no claims upon their sympathy if she chooses to enter the fight and take up the cudgels against the Sovereign of this country."

When I read that I took very little notice of it at the time, simply putting it aside for future deliberation. The thunderbolt launched by the Press a day or two ago brought the matter vividly before me again, when the news ran through Britain that Turkey had joined Germany and committed an act of hostility by attacking some Russian vessels and firing on Russian towns in the Black Sea. The exact

details are far from clear. The accounts are principally from Russian and Greek sources, and past experience of reports from those sources has made me disinclined to accept them without more trustworthy and corroborative evidence. I am interested in the matter—every one of us ought to be—and our position must be definable and must be defined. My objection to the extract given above is that the position laid down is obscure, and in this case there must be no obscurity. The extract seems to be only a summary of the original, which I have not seen. The *Observer* used to be sent to me every mail, but ceased some months ago—due, I think, to the fact that the editorship has changed hands, the new chief being one “who knows not” Yehya. As stated, the people of Turkey are allied to the Muslims of the Empire by a common bond and a common creed. If that assertion is of any value there must be sympathy between them in all circumstances—in war or peace. If there is not, those bonds are of no more value than broken reeds or bonds of woven air. A bond that unites individuals or nations in times of peace and prosperity only, and is severed in times of war or disaster, or in the hour of weakness and error, is not worth stating, not worth talking about; it is a will-o'-the-wisp dancing over morass and bog, with no solid ground beneath to stand upon.

I may be mistaken; but such a bond as that is not my reading of the Brotherhood of Islam, as propounded by the Prophet on the hill outside Mecca, in words of fire and light, when the idols of paganism lay shattered in the dust and the pride and power of its chivalry was broken for ever. I take it, then, that that mandate rings as strong and as true to-day as it rang thirteen centuries ago over the sun-burned valley of the Hejaz, when Islam sprang to the ascendant. But that mandate or message never commanded a man to betray his own Sovereign or his own Empire, although it command him to be brotherly to all Muslims and to help and assist a brother. If a brother Muslim has fallen, or seems to us to have fallen, by taking the wrong turning, or by supporting the wrong cause, it is our duty to try and raise him, to put him on the straight path to truth and honour, even though we be forced thereby to pull him from a fire of his own making. We do not stand by and see a man burn to death, or perish in agony, though the fault be his own; we apply the restoratives that are to hand to save him.

If there is any danger of war between Britain and Turkey—and at the moment which I write there is extreme danger—it is the duty of every Muslim to do his utmost to bring matters to a peaceful conclusion, to strain every nerve and exhaust every effort to find such a solution. If he finds errors of policy or action on one side or the other, or on both sides, he must say so, and advise calmness in an attempt to find a basis of agreement.

Failing any agreement and war ensued, as a Britisher I would support my country in the contest by every honourable means in my power, to bring matters to a victorious ending, and I think every Muslim in the Empire would do the same. Yet, while doing so, I would regret the necessity that compelled me to fight against Turkey, a people with whom I sympathise on many national ideals and to whom I was bound by the aforesaid bonds. I can remember a short time ago, when first one nation made an unprovoked attack

on Turkey, and took from her certain African possessions, and how four other nations, taking advantage of her condition, declared war against her, tore Macedonia asunder and then quarrelled over the division of the spoils. In that her hour of trial the Muslims of India, stirred to the very soul, stood by her as brother cleaves to brother, as Muslim ought always to cleave to Muslim. They did not fight for her—that was not their place—they were members of a neutral State; but their sympathy and help in other things was spontaneous and whole-hearted. Has it been forgotten in a day? I hope not.

During the Balkan War the Muslims of India claimed and impressed upon the British Government their right to be heard on that question. They did not want Britain to take up arms on behalf of Turkey, but they thought Britain should not diplomatically assist the other side, either during the war or on the cessation of hostilities and the arrangement of terms of peace. The position is now thrust upon themselves. They must themselves strive and impress upon the Government that while they are willing to fight for Britain and to die for Britain, even against their brethren in religious bonds, the Government ought to try by every means available to avert the war; and, if war does take place, to remember that the people can only be indirectly responsible, and request that every means be taken to safeguard their interests, religious and social, and that their voice be heard in the settlement. Also, that those spots sacred alike to Muslim and Christian be kept free from desecration.

Turkey in her day has done many great things and many good things; as, naturally, she has done many weak things, perhaps many foolish things, but she has been oftener sinned against than sinning. Some of us hoped that under the new conditions lately established she would have had time to gather herself together, and in one grand effort burst forth into new life and usher in a new era of progress and prosperity. Events seem to have been too strong for her. Either the young statesmen now guiding her destiny have been too headstrong, too impetuous, or too rash, or the craft and machinations of her enemies have been too subtle, too strong for her. She appears now to be at the greatest crisis of her history. Those of us who have long stood by her in weal and woe, in good or evil days, will still stand by to help by every means in our power, so long as that help does not interfere with our greater duty to our own Empire, to our native land. Wishing for her better days and happier times, peace, progress, and prosperity.

J. PARKINSON.

TEACHINGS OF ISLAM.*

[We have taken the liberty of replacing the term Mohammedanism by Islam, which is the right title of the religion ; Mohammedan, by Muslim ; and Mohammedan, by Islamic, when used as an adjective.]

ISLAM is the last of the great religions, but as Buddhism, Taoism, and Confucianism include principles taught in previous centuries, so Islam includes ideas contained in Christianity and Judaism, and, in fact, goes back to the very beginning, to the first man Adam. Its teachings are thus both new and old.

In the particular matter of the right to revolt or to rebel, there is only one statement that we have been able to find in the Quran, but this one statement is most illuminating. In the 16th Sura or chapter occur these words : " Verily God enjoineth justice, the doing of good, and the giving unto kindred, and he forbiddeth immorality, wrong and revolt." This verse the great prophet was accustomed to quote at every Friday service, and many mosques continue the habit. It is thus a passage different from all others, in that, through the great emphasis placed upon it, it contains the essence of Islam as to the qualities of a correct individual character. There are three positive commands and three prohibitions. The last is to abstain from revolt. The commandment is given to Muslims, and the order not to revolt would mean, first of all, not to revolt against Islamic rule, but a full application would include any government, whether Islamic or not. What is of special significance is the spirit of the passage, in its appeal to justice, kindness, and charity.

This broad spirit of Islam is further illustrated in the last words of the same chapter. They are as follows : " Invite to the way of the Lord, by wisdom and mild exhortation ; dispute in a humble spirit ; for thy Lord well knoweth him who strayeth from his path, and He well knoweth those who are rightly directed. If ye take vengeance, do it in proportion to the wrong done you. But if ye suffer patiently, verily this is far better for him who endures. Wherefore, endure with patience, but patience will not be possible, except with God's help."

If there is the spirit of patience and clemency, as well as of fairness and kindness, there will be little likelihood of fearing an uprising in an organised form of government.

In this same connection it is well to notice that each chapter of the Quran, with one exception, begins with the phrase : " In the name of the most merciful God." This goes along with the other expression, which is used most of all, " There is but one God and Mohammed is his Prophet." Religiously, Islam teaches first of all the unity of God and the mercy of God. While the founder of Buddhism exhorted all men to have com-

* A lecture delivered by Dr. Gilbert Reid at the International Institute.

passion, Islam exalts it by being made the very essence of the one living and true God. This truth supersedes all other teachings.

If there were no other expression in the Quran which modified this fundamental teaching, we would conclude that Islam stood opposed not only to revolution, but to war. Other expressions of considerable frequency give countenance to war, such as is not possible in the teachings of Buddhism and Taoism. If there is the warlike spirit, it is most likely that in the limits of one's own country war will arise at some time, and if internal war, then in a regular constituted government there will be revolution.

Mohammed taught resistance not so much to human governments and earthly rulers as to those who disobeyed the rule of God, and were called infidels and idolaters. Thus in Chap. ii. it is commanded: "Fight for the religion of God against those who fight against you, but transgress not by attacking them first, for God loveth not the transgressor. Fight against them until there be no temptation to idolatry, and the religion be God's. But if they desist, then let there be no hostility, except against the ungodly."

Lest we exaggerate the meaning of these passages, we should bear in mind the times in which Mohammed lived. He lived in Arabia, when the people were divided into tribes, and, though Jews and Christians had settled in the land, the people were sunk in idolatry. Mohammed was first of all a religious teacher, but he became also a civil ruler, and ultimately was the unifier of the Arab race and the founder of an enlightened kingdom. Thus religion and politics went together. War was carried on under the leadership of Mohammed, who was both a religious prophet and a civil magistrate. War was more intense, because it was a religious war. The followers of the Prophet feared no death, for they were fighting for God and His truth against God's enemies. The spirit of the imprecatory Psalms entered into the Suras of the Prophet of God in the Arab desert. Dependence on force, but in obedience to the one God, was the characteristic of Islam, as is not true of Confucianism, Buddhism or Taoism, or of any other great religion of the world.

This warlike character of Islam—wars in defence of God's truth—had restrictions placed upon it. One command was, "Let there be no compulsion in religion." In another place it is recorded, "If they incline unto peace, incline thou to peace also and put thy confidence in God, for it is He that heareth and knoweth." Another passage reads: "Verily those who believe and those who are Jews, Christians or Sabians, whoever hath faith in God and the last Day, and worketh that which is right and good, for them shall be the reward with their Lord. There shall come no fear on them, neither shall they be grieved." Should there be lack of agreement between the teaching as to God's mercy, and that as to the need of war, let

us all, Muslim or Christian, hold firmly to the former truth, and let mercy reign.

The teachings of Islam make its adherents strong and loyal supporters of a good government. Let a ruler but follow the Will of God, do justly and love mercy, then his Muslim subjects may be trusted to obey the laws, and to unite in the overthrow of all law breakers and disturbers of the peace. Let the ruler but infringe on the claims of conscience, and pander to the forces of vice, then the adhesion of every true Muslim will be snapped asunder. The follower of Mohammed makes a strong supporter of good government, and equally the strong foe of bad government. A country like China with millions of Muslims needs to be on guard as to its attitude to righteousness and justice, for on this attitude depends the position, for or against the government, of a strong, intelligent, and determined class of the Chinese people. A Muslim revolution would mean more now than fifty years ago. It would be war with principle and for a principle. Better far to keep their loyalty and have peace.

BACKBITING AND SLANDER.

"Turn aside evil with that which is better. And if a malicious suggestion be offered unto thee from Satan, have recourse unto God.—Holy Quran, Sura 41.

"WOE unto every slanderer and backbiter." Thus runs the opening verse of the 104th Sura of the Holy Quran. The pernicious habit which some people have of speaking ill of each other often arises from motives of jealousy. One sees another with more wealth, greater position, or a larger proportion of knowledge, and envy enters the heart. The Holy Prophet gave the people good counsel on this very point when he said: "When you see a person who hath been given more than you in money and beauty, then look to those who have been given less." How often it is that we are jealous of a person who has done us no injury, but who happens to be blessed with a larger portion of this world's benefits than ourselves. We reason why this should be, why that should be so: Why should Mr. A. be a millionaire, whilst Mr. B. has a terrible struggle to make ends meet. We find that our neighbour is better off than we are in certain respects, and resentment arises within us. We begin to grumble, and then, alas! too often try to compensate for our own deficiencies by attributing unworthy motives or questionable means to those whom we envy. We tell Mr. C., who relates the story in a slightly enlarged way to Mr. D., and so on; and by the time it reaches Mr. Z. the simple story has assumed the most awful proportions, and the character of Mr. A. is blackened in a most

diabolical fashion. Mr. A. is quite innocent, and yet the jealousy and envy of Mr. B. may cause Mr. A. to be shunned by mankind and regarded as a terrible sinner, hardly fit to associate with his kind. Here the Holy Prophet warns us that although we may find others who have been given more than ourselves, how many can we find who have been given less? Often the environment is responsible for our lack of culture, our lack of possessions, our low position; and we must first of all recollect that God created all things for all men. He is quite impartial: rich and poor, high and low, master and servant, young and old, white and coloured—all drink of the same water, breathe the same air, enjoy equally the benefits of the sun, moon, and stars, and of all Nature. God has given impartially, but man has arrogated to himself many things. The distinctions in this world are not God-made, but man-made. God created each with the same potentialities, the same physical frame, and what one man is capable of doing, the same can another. Let us each remember that we cannot upset in a few hours the evolution of centuries. Man is just beginning to realise that another man is, after all, just like himself. That colour, creed, and race are mere accidents. The religion which teaches absolute equality of God's family enforces this in every conceivable way. When in the Mosque, whom do we have as our leader? Do we have a paid agent of a priestly class, of aristocratic tendencies? No, we elect our Imam from among ourselves. The most respected man is chosen by the community. Then how do we pray? Do we sit on cushioned chairs whilst others use wooden seats? have some of us well-padded pews whilst others use forms and remain in the background? Never; we all stand shoulder to shoulder, high and low, rich and poor, master and servant, professor and student, side by side, adoring the Creator of all. Let us realise, then, that we are all one. Accident may contribute to another's being better off than ourselves, but we can attain to his place if we strive to do so, to his happiness, to his respect. Then, again, we must not measure possessions as though these are everything. The man that is gifted with learning or position or wealth has a far greater responsibility than the man who possesses neither of these. He must utilise all these gifts to their best advantage; if he fails then his punishment is the greater. If these things are fraudulently obtained, then what torment must his conscience cause him? Remember the millionaires who are endowed with all the world's goods, and who can never enjoy a meal, who keep a paid chaplain to charm remorse away. No, when we think of these things let us thank God that we are not called upon to bear the same burden as they; that our responsibilities are less great, that our temptations are fewer, and that our fall is far less probable. In proportion to a man's gifts so is his requital. Then, again, we have our friends, and often a new face enters our circle. The newcomer may be very interesting, may desire enlightenment, our friends may stay with

him for some time, they may talk and meet many times when we are not present, but this is done merely from a wish to be companionable, to set the newcomer at his ease, to instruct him ; and the old friendship is still the same. There is no slight to ourselves intended, but if we allow evil thoughts to enter our minds, if we begin to let that little devil in his yellow jacket and green eyes have any influence with us, to persuade us that our friends are neglectful, that they no longer desire us because they have a fresh novelty, that we are being cast aside like a worn out glove, then these thoughts create for us a hell. We live feeling that we are not wanted, that we have become an Esau, and that the new Jacob is loved to our exclusion. We begin to notice every little thing, every word, every look, and place upon it a wrong construction. Thus do we torment ourselves. Then perhaps we take the meanest form of revenge. We malign him in the hope of supplanting him, or we tell to him evil tales of our friends, we bid them beware of him, and warn him against intercourse with them. Thus we belittle ourselves, and make ourselves a thing contemptible in the sight of God and man. How truly Shakespeare gauged our characters when he said, "Be thou as chaste as ice, as pure as snow, thou shalt not escape calumny." He knew our faults, our failings, how that even if our friend was perfectly innocent yet we take this mean advantage. Our self-torment he rightly expressed, "Trifles, light as air, are to the jealous confirmations strong as proofs of holy writ." Again, too, we are taught by Islam to look at home first of all, to search ourselves and see if we are guilty of that which we attribute to others. Our Holy Prophet said, "Refrain from seeing and speaking of the vices of mankind which you know are in yourself." We are also commanded, "He who believeth in one God and the life beyond (*i.e.*, a Muslim) let him speak what is good or remain silent"; and, again, our Holy Prophet says, "He who believeth in one God and the life beyond (*i.e.*, a Muslim) let him not injure his neighbours." Thus we are commanded to keep a strict watch upon our utterances, to speak what is true and good, not what is vain and false. When we reach the throne of Allah and beg for pardon, He will not pardon us until we have first of all obtained forgiveness from the person we have injured. Thus Islam is more practical than some creeds. It does not teach that we may do wrong and then obtain pardon from God, but that first of all the injured person must be asked for his forgiveness, that we must right the wrong, and then ask Allah for strength and pardon that we may not commit the same error again. Thus we are made nobler, and realise the enormity of our offence to mankind. If we simply pray for pardon, we may still allow the injured person to remain in the predicament in which we have placed him. We do nothing ourselves to put matters right, but leave all to Him. Let all these suspicions crowd into our minds, let us look askance at all our friends, and what should we

be—selfish, greedy, unloved, miserable and alone. Let us be charitable, let us think well of our neighbours. We may not be blind to their faults, but we should not let these things alone sway us, but should also give them credit for their virtues. We ourselves are far from blameless, so let us realise that if we refrain from cherishing evil thoughts of one another we shall be much happier, the Brotherhood of Man will come nearer, and when we pass from this world we shall not dread to meet those whom we knew, we shall not fear to look upon them in the day when all our actions are brought to light, when the hypocrite is unmasked, when we are naked in the sight of Allah. Let us realise that all these useless words, these vile suspicions, will be there to confront us. We cannot deny our own works, and if we feel that we have behaved with justice and charity to our fellow-beings we shall look forward to that day when we shall all meet again, we shall rejoice in the thought that those whom we knew and have gone before are waiting to greet us, that we shall be once more in that happy circle, and our passing will be fearless and peaceful; but if we know that those whom we have injured, whose reputations we have besmirched, whose characters we have blackened, are there waiting, what a terror it would be, how we should struggle to retain our hold upon this world, how we should fear to meet Him who should judge us. Thus can we realise those terrible death-bed scenes which some of us have witnessed: how the mortal shrinks, how the mind is full of terrors, when the hands grip and grip as though they wish us to save them from something they can see and we cannot—the dreadful death agony before the soul passes; here is the terrible lesson for us all. Let us do what is right, let us speak what is true, let us do our duty to our fellows, let us know that none have suffered through word, thought or deed of ours, and then we can pass through the curtain of death with that feeling of contentment, rest, and peace which we all so desire. The verses of the 49th Sura contain injunctions which it is well to heed:—

“Verily the true believers are brethren: wherefore reconcile your brethren: and fear God that ye may obtain mercy.”

“O, true believers, let not men laugh other men to scorn; who peradventure may be better than themselves; neither let women laugh other women to scorn who may possibly be better than themselves.”

“Neither defame one another; nor call one another by opprobrious appellations.”

“An ill name it is to be charged with wickedness after having embraced the faith: and whosoever repenteth not, they will be unjust doers.”

"Oh, true believers, carefully avoid entertaining a suspicion of another: for some suspicions are a crime."

"Inquire not too curiously into other men's failings: neither let the one of you speak ill of another in his absence."

Thus in the words of the Holy Quran itself we are forbidden to speak ill of each other. If all mankind carried into effect these commands what a happy place this world would be! The quarrels, the misunderstandings, the enmity would cease, and mankind would be dwelling in complete harmony, in submission to the Will of God, and in Islam.

BERTRAND TADORNA.

A CHEER FROM THE BRITISH MUSLIMS TO OUR INDIAN TROOPS IN FRANCE.

To our Indian troops we Muslims send
A welcoming word and a cheer,
For they've come to help to save the flag
Our Empire holds so dear.

Some are brother Muslims
Of the warrior prophet's race,
But all are brave and ready
For the foe they have to face.

Just think of the miles they have covered
In loyal response to our call,
Leaving behind—God knows for how long—
Their loved ones, their homes, and their all.

In India, as here, hearts are aching,
And mothers are in despair,
God succour them in their hour of need
Shall be part of our daily prayer.

Woking.

ALICE MOBARIKAH WELCH.

OUR FRIDAY SERMON.

THE MUSLIM PRAYER: ITS BEARING ON SOCIOLOGY.*

"All glorification is due to Allah, the Cherisher of the Worlds."

THE Islamic prayer has a direct influence on our lives. Above is given the opening verse of the Quranic chapter that constitutes the integral part of the prayer. This verse seeks to foster two moral virtues by which society is held together—*i.e.*, gratitude and generosity. A consideration of its import is sufficient for a clear understanding of its objects. Allah is an Arabic name of GOD, implying all the highest attributes—*i.e.*, the Creator, the All-knowing, the All-powerful and the Master of everything. We do not worship Him under coercion; but, on the other hand, we do so because man is instinctively such as would admire and appreciate skill and ingenuity. Allah, who is in possession of All perfections, must necessarily make a strong appeal to human recognition and eulogy. We repeat the chapter several times on five different occasions daily, thus imbuing ourselves with a spirit of gratitude and a readiness for appreciation. The apostle of Allah, who was the inspired exponent of the Holy Gospel, guides us in the same direction, when he urges that "a person that does not appreciate the obligations of people, does not appreciate and praise Allah Himself." He also sets up an ideal for us: the ideal serves at the same time to reveal the ambitions and aspirations of Muhammad. The ideal is nothing short of God Himself. The Apostle (may blessings of God be upon his soul!) enjoins, "You should imbue yourself with the Divine attributes of Allah." The model upon which we have to educate ourselves and build up our life and character is undoubtedly very grand and sublime. If we read in the Old Testament the immaculateness of man preached in the words, "Man was created in the image of God," we are met with the counterpart of the doctrine in the Quran. The Quran does not suffer the "image of God" to remain in a passive condition, but inspires him to establish at-one-ment with Allah by acquiring an affinity through imitating Divine attributes. Try, then, to become spotless in your words and actions, consummate in your virtues, and consequently an object of appreciation and praise. Allah, whom you are commanded to imitate, is depicted in the Quran as "the Appreciator of good actions." In order to attain to your goal

* Delivered by the Maulvie Sadr-ud-Din at the Lindsey Hall, Notting Hill Gate, London.

and ideal you should also show appreciation wherever it is due, and give expression to your gratitude whenever it is called for. Persons of various ages and occupying various positions and moving in different spheres of life can conspire to contribute to the peace and happiness of the community by scrupulously living up to this priceless standard of life and dealings; which falls within easy reach of high and low, rich and poor, men and women, parents and children, officers and subordinates, and so forth.

Now to discuss the second half comprised by the verse under consideration. Allah, whom we extol, is "the Cherisher of the worlds."

Providence, whose at-one-ment we are urged to achieve, does not limit His bounties to the Israelites, neither does He restrict His ministrations to Christians. He does not declare Himself, in the Quran, to have confined His dispensations to the Muslims. He spreads out the earth for all communities, irrespective of East and West, and creed and colour. He suspends the vast canopy of heaven hung with lights and luminaries over all countries and all nations. He has to all intents and purposes housed the whole family of mankind on one and the same flat, so adequately furnished and provisioned, under the same lovely and hospitable roof of the heaven. He refers to it in the Quran in the following words:—

"O, people, adore your Cherisher, Who hath created you and those who were before you: in order that ye may fear Him, Who hath made the earth a bed for you, and the Heaven a canopy, and hath caused water to come down from the skies, and by it hath brought forth fruits for your sustenance! Do not, then, wittingly give peers to God."—The Quran ii. 20.

The Creator is the same, the family is the same, the privileges are the same, and are shared equally by all. Such is the method that the Quran adopts for the discussion of theories and practices. How beautifully has it lent itself to effect the universal brotherhood of man. Allah does not identify Himself with Jehovah, who was the God of the Israelites; neither does He proclaim to have sent His spiritual dispensation only for "the lost sheep" of the Israelites. He claims in the Quran to be THE SUSTAINER AND CHERISHER OF THE WORLDS, and adduces arguments in the same book with a view to unite us all in one brotherhood, and knit the ties of love and fraternity closer. He also calls upon His Apostle, the Lord Muhammad, to announce that he was commissioned to become a source of blessing for the whole of the world. This was a very great and useful improvement upon theological thought. The spirit of exclusiveness that was preached prior to the advent of Muhammad was responsible for the narrow-mindedness that it was bound to inculcate. It placed beyond the jurisprudence

of the theocratic priesthood to shut the doors of bliss upon all who professed religions other than those acknowledged by "these holy viceroys" of God. God provides physical necessities equally for all peoples; and consistently with it His spiritual dispensations must be shared by all sections of mankind. Difference in religious matters should not afford a plea for persecutions.

The theory in Islam goes hand in hand with the practice that answers. If God is enunciated as One Who deals out His blessings and bounties to all people, why should not His devotee, in imitation of divine virtues, widen the circle of His sympathies, and extend His kindness and gifts to all that are around him? If you cannot endure to part with your possessions in behalf of your fellow-creatures, you have no affinity between you and your Allah. You are not justifying the object with which Allah conferred existence upon you. You are alienating yourself from Allah in failing to help mankind. Allah makes mention in the Quran of such people as observe their prayers, but are neglectful of the purpose thereof.

"Hast thou noticed him who believeth this religion?

He it is who thrusteth away the orphan,
And stirreth not others up to feed the poor.

Woe to those who pray,

But in their prayer are careless;

Who make a show of devotion.

But refuse help to the needy."—The Quran cvii.

This shows very clearly that we are asked to say our prayers to gain certain purposes. One of the aims and objects of the prayer has been stated for us, that we should be naturally kind to the orphan and the indigent. It shows but a mockery of prayers if a Muslim should not imbue himself with the Divine virtue of universal sympathy, love and help. This is what accounts for the hospitality of the Muslim. He has injunctions comprising elaborate details of opportunities that call for help and sympathy. His food and his kindness must be shared by the relatives, neighbours, friends, wayfarers, orphans and widows, the maimed and the needy, and slaves and prisoners. This is an unfailing theme in the Quranic texts. Self-indulgence is not compatible with the Islamic doctrines. The second chapter of the Quran furnishes a detailed account of the aims and objects that are comprehended by the initial chapter prescribed for the regular Islamic services. The Muslim, describes the Quran, "believes in one Unique Allah," and as a practical proof thereof "says prayers," and as an object of all that "expends what We provide for him."

In short, the Islamic prayer seeks to inculcate principles in alliance with charitable practices. I attempted to show at the

outset that "give and take" represent the dealings and the chief factors of the practical life of man. And these factors have so tersely and reasonably been discussed and formulated in the introductory verse of the Islamic prayer. By giving an air of sanctity to these holy practices, Islam inspires people to become useful members of society. To render willing service to God's creatures, and to evince an attitude of appreciation and cherish a spirit of gratitude is identical with Islam. The Quran lays down such principles of utility and seeks to promote peace and happiness. These principles are of universal application. Consider any dealings or intercourse between two persons of any sphere, and you will find each expecting the other to abide by this law of reciprocity of offices and obligations. Parents and children owe corresponding duties to one another. Parents can afford to show kindness and minister to the wants of their offspring; and the latter should take delight in the discharge of filial duties, which is a solid form of gratitude. They can thus jointly lend warmth to the atmosphere of home. Even rulers may cause their subjects to break away from allegiance in default of appreciation of services rendered by them and the honest discharge of royal obligations. On the other hand, studied and unjust vilification of their privileges calls forth capital punishment. In short, there are two chief factors that exercise a very healthy control on society in general and on the life of any and every two persons that happen to have intercourse with each other: gratitude and generosity. These two virtues have been attributed to God, and the Muslims enjoined upon to imitate His virtues.

The truths that have been disseminated by the Quran cannot be gainsaid even by the atheist. For they are in exact conformity with human requirements and in perfect agreement with social instincts. They are co-existent with the birth of man. Nay, they have been firmly ingrained in his nature. He condemns perfidy and heresy and other forms of practical ungratefulness. He also hates selfishness and self-indulgence. Islam, therefore, rightly claims to preach a religion based on human nature. By following Islam, one follows Divine instincts implanted in man, and consequently will be fulfilling the Divine functions, for Allah "created man in His own image." Some critics unconsciously pay a great tribute to Muhammad by accrediting him with such doctrines of universal acceptance. Do we not know that human rules and regulations are liable to change and are susceptible of improvement according as the world advances? Could Muhammad give such indispensable laws of an invulnerable nature? It is blasphemy pure and simple. He was too strong for such ignoble but irresistible temptations. He disclaims for himself such a comprehensive and infallible knowledge of things. He ascribes these doctrines to Allah, and as a proof thereof prophesies that

the truths incorporated by the Quran challenge to remain invulnerable for all times and for all ages.

"Falsehood, from whatever side it cometh, shall find it invincible; it is a missive down from the Wise, the Praiseworthy."—The Quran, xl. 42.

WESTERN OBJECTIONS TO THE MUSLIM PRAYER.

HERE at Woking one of the recent converts was speaking of his timidity on the first occasion when he entered the Mosque. He had been told that there were many mysterious practices, and he fully expected to hear the beat of "tom-toms," and see flames and grotesque dancing. He made several attempts before he could conquer his sense of fear, and enter. At that precise moment we were at prayer, and seeing the genuflections all his ideas crowded into the mind, and he sat expecting something terrible to happen every moment. At last, to his great relief, a lady also entered, and he felt more secure. He is only one of many who possess this curious idea about the Muslim Prayer. They see the Muslim prostrating before the One God, and imagine that he worships the sun, and the Arabic sentences and recitations they take as incantations to spirits. Thus these people who do not know the teachings of Islam imagine that Muslims possess the power of exorcising demons and casting spells. These curious ideas are doubtless gleaned from the novels which are often written with a bias, and which portray a singular lack of knowledge on the part of the various writers. The novel is a great educational factor amongst the masses in the West, and many people who will not sit down and read an authoritative work on a particular subject will glibly tell one what a Muslim believes from the information contained in a work of fiction. Thus a difficulty is to be conquered, the feeling of strangeness on the part of the Western mind in its estimate of Islam and the Muslim Prayer. First of all, the use of Arabic arouses hostile criticism. One is asked, "What is the value of listening to a series of Arabic words which convey no meaning to the hearer?" Let us see if this is really so: First of all comes the question of nationality. We Anglo-Saxons are a very conservative race, and often we forget to allow any enlightenment to those who are not of our particular people. Therefore in the Protestant Churches English is always used throughout. The general attitude is that if a foreigner cannot speak our tongue, cannot fall in with our national customs, then we should not trouble about him at all. But, suppose for a moment that a Frenchman, a German, a Russian or any other were to

enter an English Church: could he understand anything that was going on? Could he drop into the service and take his place with the other worshippers? Could he feel that he was one of the community? How could he possibly do so? He would find himself in a strange atmosphere, hear a strange tongue, become bewildered, and might fancy himself in an unknown church of unknown creed. He would be able to do nothing, and to him all the prayers, the hymns, the sermon would be like gibberish. Thus the Roman Catholic Church is wise in retaining Latin as its religious tongue. A Catholic is at no disadvantage, he can enter any Catholic cathedral or church and feel at one with the worshippers, although they may be of a totally different nationality, may speak a tongue quite unknown to him, yet he feels at home immediately and joins in the prayers and responses as though he were in his own familiar church in his native town. Thus we can see that a standard language is quite essential to uniformity, and to allow the adherents of a world-wide creed to disregard the barrier of race and tongue, so that they may worship the Creator in an intelligible manner. Therefore when people criticise Islam for the use of Arabic, they do not understand that Islam is the religion of mankind, and not like these petty national churches, for which the peculiar language of the people is quite sufficient. If Islam were the sectarian creed of, say, Turkey only, then use Turkish, as Anglo-Saxons use English. Let the mind soar above nationalities, and think of the world at large. Jesus sends his disciples to the "lost ones in Israel," but Muhammad (on whom be peace!) said, "I am not come but as a blessing for mankind," thus we can see the real difference in the interpretation of the message of these great Prophets. Jesus came to the Jews—a petty people, with strong national prejudice—and tried his best to initiate reforms—he was, in fact, a Jewish "Martin Luther"; his teachings came to an abrupt finish, and he never had the opportunity of consolidating and bringing into perfect form the doctrines he enunciated. Thus his mind did not realise that the teachings in Syria would spread to other nations, and it was his followers who afterwards held councils, and, finding their words were not accepted by the Jewish people, preached to the Gentile races. The master-mind of the Prophet of Arabia knew fully well that his word was for humanity, and so sent his messengers to all the countries, giving his teachings to all. He lived in time to perfect his mission, and died seeing the accomplishment. Therefore, when Arabic was chosen for the Islamic prayers, it was in obedience to the command of Allah Himself. He sent the Holy Quran in that language, and, it being the unchanging vehicle of expression, it was eminently fitted for the purpose of consolidating mankind. The standing miracle of the world is the integrity of the text of the Holy Quran. As it was given to the world by our Holy Prophet so it remains to-day, un-

corrupted and unchanged after thirteen centuries. This cannot be said of any other sacred book which mankind now possesses. Therefore Muslims are sure of the teachings of Allah as revealed to Muhammad, and, being in the pure Arabic text, they remain a guide for ever. Arabic is so peculiarly conservative that it is the most fitting tongue for this final revelation, whereas other tongues undergo a change almost periodically. Take, for example, the vast difference in English alone, and see the various forms through which it has passed in a few centuries from the Saxons until the present time. The Muslim prayer, therefore, being instituted not for one people, not for one race, not for Africa or America, but for the whole of mankind, must necessarily have one tongue which is used and can be understood for all. Is not Europe dabbling with international languages at the present moment? Have not Volapuk, Esperanto, and Ido had their trial? Does everyone not realise how seriously Europe is handicapped by the lack of intercommunication, by the difficulty of exchanging ideas, by the possession of no tongue which is adaptable to all, and are they not feeling that Esperanto is filling a serious gap in the educational progress of the Western nations? Then why wonder at the Muslim prayer being in Arabic? Is it not an inspiring thought that a Muslim can enter any Mosque in any country of the world and can pray and worship with his co-religionists with full comprehension of the whole of the service? In Islam there exists no colour or race prejudice, that feeling is left for those religions which have failed as world creeds; there is no class barrier, but all Muslims are brethren; yes, in the practical sense of the word, not merely a lip-profession, but an actuality. Oh, how inspiring is the unity thus brought about—the same language, the same brotherly spirit all over the universe. Is not the claim of Islam to be a world-wide creed fully justified?

Then, again, we find that the various postures are objected to. This comes ill from people who are supposed to go to a church and worship God, but who actually sit upon a chair and just bend the head forward a little. What hypocrisy it is, finding fault with others when it is too much trouble to get down on the knees and pray in the manner which is supposed by them to be correct. The hands folded on the breast: is not this a natural posture of attention and regard? Do we not unconsciously adopt this attitude when indulging in meditation, or when listening to an orator? Is it not also typical of resignation? We see pictures of a captured warrior with folded arms awaiting his judges. What is strange in this? Then, again, the hands placed upon the knees: does this not present a reverential character? If we meet a great man or lady, do we not bow? We even do so when meeting an acquaintance in the street. Then where is the strangeness? Again, the prostration, when the forehead touches the earth: can one find any posture which is more fitting when one speaks of the King of

kings? Are we, then, such proud mortals that we hold ourselves erect in the presence of an earthly king? Do we not drop to the knee with bowed head? Do we dare to rise until bidden? How much more, then, should we humble ourselves before the Being who has given us everything? The forehead is the part of our body that is regarded as containing our noblest faculties; then surely before Him our own accomplishments pale into insignificance? And is it not only fitting that we should render the greatest homage to Allah, Who has given us everything? Then we find that in the Bible prostration is often mentioned, and Jesus himself is often pictured in this familiar attitude. We find that after all this apparent mystery is no mystery at all, and that the Muslim Prayer combines all those excellent properties which are so essential to true reverence and devotion. Let the West become less material and more spiritual, and she will lose her feeling of strangeness in the temple of Allah, and understand that it is not the Muslim Prayer which should be altered to suit Western ideas, but those erroneous notions must be swept away by the spirituality of the Islamic worship.

KHALID SHELDRAKE.

CHRIST AND IMMANUEL.

A HOPELESS CONTRADICTION.

IF the Scriptures can command any respect, and are too sacred to be reduced to mockery, Christ and Immanuel cannot be one and the same person. "Therefore the Lord Himself shall give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." This we read in Isaiah vii. 14. Though the words were fulfilled in those days when the prophecy was made; the virgin alluded to became of age, was married, and gave birth to a son: yet the prophetic words have been taken to predict the birth of Jesus from a virgin womb. Again, alluding to the words of Psalms cxxxii. 11, we read the following in the Acts ii. 30: "Therefore being a prophet, and knowing that God had sworn with an oath to him that of the fruits of his loins, according to the flesh, he would raise up Christ to sit on his throne." Immanuel, according to the Church reading of the prophecy, is to be *virgin-born*, but Christ is to be the fruit of David's loin according to the flesh, taking his descent through human participation. Can these two distinctly-described persons be one and the same—one to be conceived by the Holy Ghost, and the other to owe his birth through the agency of man? A man with a little common-sense could not see the realisation of the two prophecies in one man. It would be to jumble together two hopeless con-

traditions, yet the evangelical mind was too overzealous to see it. His sole object was to heap as many prophecies as he could over the head of Jesus. In one and the same chapter of Matthew we find the following :—

"And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ."—Matt. i. 16.

"When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost."—Ibid. 18.

"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying: Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel."—Ibid. 22, 23.

"Jesus, who is called Christ." For this the writer had to give the whole genealogical table, ending it with Joseph, the husband of Mary, to give descent to Jesus from David. "They shall call his name Immanuel!" For this St. Matthew had to give the description of the conception by Holy Ghost. If he came out of a virgin womb, he could not come out of the loins of David, through Joseph, the husband of his mother, the only connecting link between Jesus and David. Take him one of the two, but in neither case can he be Christ as well as Immanuel. He can only claim to sit on the throne of David if he received his birth through the participation of Joseph: which will be a death-blow to the theory of his divinity. But if he is God, because he was Immanuel and born of a virgin womb, he is no more Christ. Simple as it is, the writer of the first chapter of St. Matthew's gospel could not see. Are we to be led by men of such low intellect in matters of religion, and accept their impressions of Jesus and his teachings and actions as our guide? It would be an offence to our reason and culture. Again, these Evangelical recorders hardly seem to care much about the accuracy of their narrations. Take the case of the genealogy in dispute: Matthew makes Jesus as twenty-eight generations removed from David, while Luke mentions some forty-three names between Jesus and his ancestor David. Are they both correct? * One fails to understand the psychology

* "The history of Jesus Christ is contained in the four books ascribed to Matthew, Mark, Luke, and John. The first chapter of Matthew begins with giving a genealogy of Jesus Christ, and in the third chapter of Luke there is also given a genealogy of Jesus Christ. Did these two agree it would not prove the genealogy to be true, because it might nevertheless be a fabrication; but if they contradict each other in every particular it proves falsehood absolutely. If Matthew speak truth, Luke speaks falsehood; and if Luke speak truth, Matthew speaks falsehood; and as there is no authority for believing one more than the other, there is no authority for believing either; and if they cannot

of the Christian mind in matters of religion. They would raise a hundred and one objections as to the authenticity of the non-Christian records, but would swallow this pill—the jumble of contradictions and inaccurate accounts in the Bible—without any difficulty.

BASHEER.

WHERE IS THE TRUE BIBLE?

WE are told that the whole system of Christian dogmatics is founded upon that collection of books and essays collated into one volume entitled "The Holy Bible." In the Middle Ages anyone who dared to question the authenticity of any statement therein was promptly burned at the stake, and consequently few dare take the risk even to differ in their interpretation of verses for this reason. The whole of Europe was in a state of ignorance, in a deplorable state of backwardness, whilst the Muslim East was highly civilised, cultured, and in the van of progress. The Church took great pains that no one but the priesthood should act as clerks, and each noble family had one or more monks as secretaries. We can easily see that the layman had little time for learning whilst bloodshed and rapine were the order of the day. Gradually we find the art of printing introduced into Europe. I say gradually, for it was opposed bitterly by the ecclesiastics. Then for the first time the layman was able to possess something to read for himself, and education began. Up to this time the written copies of the Bible were exceedingly expensive, and so the Church had the monopoly, taking care that the uninitiated should not have

be believed, even in the very first thing they say and set out to prove, they are not entitled to be believed in anything they say afterwards. Truth is an uniform thing; and as to inspiration and revelation, were we to admit it, it is impossible to suppose it can be contradictory. Either then the men called apostles were imposters, or the books ascribed to them have been written by other persons and fathered upon them, as is the case in the Old Testament." . . . "Now if these men, Matthew and Luke, set out with a falsehood between them (as these two accounts show they do) in the very commencement of their history of Jesus Christ, and of who and of what he was, what authority (as I have before asked) is there left for believing the strange things they tell us afterwards? If they cannot be believed in their account of his natural genealogy, how are we to believe them when they tell us he was the Son of God, begotten by a ghost, and that an angel announced this in secret to his mother? If they lied in one genealogy, why are we to believe them in the other? If his natural genealogy be manufactured, which it certainly is, why are we not to suppose that his celestial genealogy is manufactured also, and that the whole is fabulous? Can any man of serious reflection hazard his future happiness upon the belief of a story naturally impossible, repugnant to every idea of decency, and related by persons already detected of falsehood? Is it not more safe that we stop ourselves at the plain, pure, and unmixed belief of one God, which is deism, than that we commit ourselves on an ocean of improbable, irrational, indecent, and contradictory tales?—THOMAS PAINE, *The Age of Reason*.

the book to see for himself. One can easily imagine that with the complete machinery controlled by the Pope, the manuscripts of the sacred literature could be altered, corrupted, and interpolated at will. Therefore, when the claim is made to the infallibility of the Scriptures, these facts must be taken into account. First of all, it is admitted that the various books are anonymous, and this by Christian Divines. Secondly, they say that they may probably have been copied from writings made by men who were conversant with the chroniclers of those times. Thirdly, they admit that interpolation has taken place. Fourthly, they tell us that many spurious writings were co-existent with those which are now accepted. I should like to know if the Church has any reason to suppose that any of the sayings or acts of Jesus as recorded are free from corruption or interpolation? Failing to comply with this demand as a reasonable being, I must refuse to accept such weak authority. Claiming as it does to be the actual literal word of God, it should be unimpeachable. Let us turn to the Holy Quran, the Bible of Islam, and read what the Prophet Muhammad gave to his followers upon this point. Sura 2, "The Cow," verse 39, speaking of the Jews we read : "And clothe not the truth with falsehood, and hide not the truth when ye know it." And, again, verse 73, "Woe to those who with their own hands transcribe the Book corruptly and then say 'This is from God.'" This shows conclusively that even in the time of Muhammad the Jews and Christians held back such portions of the writings as damaged their case when engaged in discussion, and also deliberately falsified their written copies, corrupting the text or interpolating as the central dogmas of the Church became varied in any way. Thus the Church could alter or cut out anything she chose, for her corporation being regulated from Rome worked as one man. When Christians speak disparagingly of other sacred scriptures, let them first of all look to the authenticity of their own book. When Rationalism came into being, when the rod of Church authority was broken, then is it possible to peep behind the scenes. I will quote from a great Rationalist who died in 1899, the famous Colonel Robert Ingersoll. He writes upon this subject in his essay, which everyone who thinks for himself should certainly peruse : "We have, I say, a Christian system, and that system is founded upon what they are pleased to call the 'New Testament.' Who wrote the New Testament? I do not know. Who does know? Nobody. We have found many manuscripts containing portions of the New Testament. Some of these manuscripts leave out five, others six books—many of them. Others more; others less. No two of these manuscripts agree. Nobody knows who wrote these manuscripts. They are all written in Greek. The Disciples of Christ, so far as we know, knew only Hebrew. Nobody ever saw, so far as we know, one of the original Hebrew manuscripts. . . . These manuscripts

are written in what are called capital Greek letters. They are called Uncial manuscripts, and the New Testament was not divided into chapters and verses even until the year of grace 1551. In the original the manuscripts and Gospels are signed by nobody. The Epistles are addressed to nobody; and they are signed by the same person. All the addresses, all the pretended ear-marks showing to whom they were written, are simply interpolations, and everybody who has studied the subject knows it. . . . You must remember, also, one other thing. Christ never wrote a solitary word of the New Testament—not one word. . . . He never told anybody to write a word. And it has always seemed to me that a Being coming from another world, with a message of infinite importance to mankind, should have at least verified that message with his own signature. Is it not wonderful that not one word was written by Christ? Is it not strange that he gave no orders to have his words preserved—words upon which hung the salvation of a world?" These charges made by Colonel Ingersoll cannot be repudiated by Christendom: they are incontrovertible facts. One wonders that the Church to-day should have the effrontery to present such a book to mankind as essential to salvation. How can it be of service to mankind? It is anonymous; it is not the writings of Jesus. Then why call these books sacred? I am at a loss to understand. Christianity has as its base an unknown hill of sand, which crumbles away with each breath of reason and investigation. There is, to my mind, a clear duty before the Christian Churches, and that is: they should cease to preach, cease to wrangle amongst themselves, cease to hurl threats of hell and damnation at others, and turn the whole of their huge organisations to discovering the origin of the Book which they revere. Where is the TRUE Bible? That is the query of every man who thinks for himself. And so one must reject the dogmas of Christianity, one must reject the authority of the Bible, until the Church is honest, until the Church is truthful, until it brings forward the writings of the Apostles, until it tells us plainly that the Book it possesses is a literary forgery. Until then we cannot respect the Church, which builds its foundations upon corruption and forgery. We need a Book that is Divine, we need a book that gives us the Word of God, we need a book that can direct us in our daily life, we need a book which shall be unimpeachable. Where shall we find such a work? Let Islam reply: "The Word of God is the Holy Quran." This Book, revered by over three hundred and forty millions of people, a book which is translated into a myriad of tongues, a book which is a Bible, Code of Laws, Prayer Book, and one of the finest literary productions in the world, came direct from God through *one* man—a man who is an historical personage, whose every act of daily life we know, who stands out from the clouds as the sun in all its glory, whose life was a practical illustration of what a man

could attain to, who was the vehicle of that Message to mankind which all must admit is practicable, lofty, ideal, and which clears away doubt and discord, leaving peace, harmony, love, brotherhood, and the worship of the Creator of the Universe in its stead. What can the Church say to such a book? What would it give for such a book? It has to admit that as it was delivered to the world by the Prophet Muhammad it has remained—unsullied, unaltered, magnificent in its teaching, a living miracle to convince a sceptical world.

LA KREDO DE TOLSTOJ.

TOLSTOJ estis Kristano, kaj tamen la kontrasto inter li kaj la plimulto el la Kristanoj estas tre granda. Tolstoj kredis al la vortoj de Jesuo. Li kredis, ke oni devas ami sian malamikon; ke oni devas ne kontraŭstari la malbonulon; ke oni devas nek jughi, nek starigi ian institucion por la jughado kaj punado de malbonuloj; ke la forprenanto de la tuniko ne estu malhelpata forpreni ankaŭ la mantelon; kaj tiel plu. La ordinara Kristano havas tradiciajn klarigojn pri tiaj vortoj de Jesuo neniigantajn la naturan sencon de la vortoj. Tamen la ordinara Kristano kredas, ke Jesuo estis la filo de Dio mem, kaj havis nenian homaŭ patron; dum Tolstoj kredis, ke Jesuo estis filo de viro, same kiel chiu alia homo. La Unitarianeco de la opinioj de Tolstoj alproksimigas lin iomete al la Muslima starpunkto, kaj tio estos vidata ankoraŭ pli klare an la sekvanta resumo de la kredo de Tolstoj. Tiu resumo, verkita en 1901, estas parto de la respondo de Tolstoj al la edikto de ekskomuniko, kiun la Sinodo de la rusa eklezio faris kontraŭ li.

Mi kredas jene: Mi kredas al Dio, kiun mi komprenas kiel Spiriton, kiel Amon, kiel la Fonton de chio. Mi kredas, ke Li estas en mi kaj ni en Li. Mi kredas, ke la Volo de Dio estas plej klare kaj komplete esprimita en la instruado de la homo Kristo, kiun rigardi kiel Dion, kaj al kiu preghi, mi trovas plej granda blasfemado. Mi kredas, ke la vera bonesto de la homo sin trovas en la plenumado de la Volo de Dio; kaj ke Lia volo konsistas en tio, ke la homoj amu unu la alian, kaj tial, ke ciu faru al aliaj tiel, kiel li volas, ke aliaj faru al li; kiel estas dirite en la Evangelioj, "en tio troviĝas la tuta legho kaj la profetoj." Mi kredas, ke la signifo de la vivo de chiu homo, tial, sin trovas en la pliigo de amo en li mem; ke tiu pliigado de amo kondukas la individuan homon en la nuna vivo al konstante pligrandighanta bonstato; ke post la morto ghi donas des pli da bonstato, ju pli da amo estas en la homo; kaj ke, samtempe, pli ol chio, ghi helpas al la starigo de la Regado de Dio sur la tero—t.e., al reghimo sub kiu malharmonio, trompado, kaj perforto, kiuj nun regas, estos anstataŭataj per konkordo, vero, kaj frata

amo inter la homoj, Mi kredas, ke por la pliigo de amo estas nur unu rimedo—preghado, ne publika preghado en preghejoj, kio estas speciale malpermesita de Kristo (Mateo vi. 5-13); sed la preghado de kiu ekzemplo estas donita de Kristo, preghado en soleco, konsistanta el la restarigo kaj plifortigo en nia konscio de la signifo de la vivo, kaj de nia dependeco sole de la volo de Dio.

Se tiuj chi miaj kredajhoj ofendas au ne, suferigas au konfuzas iun, se ili malhelpas al io au malplachas al iu-mi estas tiel same nekapabla aliigi ilin, kiel mi estas nekapabla aliigi mian korpon. Mi devas vivi sola, kaj mi devos morti sola (kaj tio chi tre baldaŭ), kaj tial mi neniel povus kredi alion ol tion, kion mi kredas, preparante min iri al tiu Dio de kiu mi venis. Mi ne asertas, ke mia kredo estas la sola sendube vera por chiuj epokoj, sed mi ne konas ian alian pli simplan, klaran, kaj respondantan al chiuj bezonoj de mia animo kaj koro. Se mi ekkonus pli bonan mi tuj ghin akceptus, char Dio postulas nenion krom la vero. Sed reiri al tiu, de kin mi liberighis per multa suferado, mi certe ne povas, kiel fluganta birdo ne povas reiri en la ovshelon, el kiu ghi venis.

Coleridge diris: "Kiu komencas, amante Kristanecon pli ol la veron, tiu daŭrigo, amante siam propran sekton au eklezion pli ol la Kristanecon, kaj finos, amante sin mem" (sian propran pacon) "pli ol chion."

Mi progresis laŭ la kontraŭa direkto. Mi komencis, amante mian ortodoksan fidon pli ol mian pacon; tiam mi amis Kristanecon pli ol mian Eklezion; kaj nun mi amas la Veron pli ol kion ajn en la mondo. Kaj ghis nun la Vero koincidas por mi kun la Kristaneco laŭ mia kompreno; kaj mi konfesas tiun Kristanecon, kaj laŭ tiom, kiom mi konfesas ghin, mi pace kaj ghoje vivas, kaj pace kaj ghoje alproksimighas al la morto.

Tradukita el angla teksto de,

W. W. PADFIELD.

GOOD AND EVIL.

"Whatever good befalleth thee, O man, it is from God, and whatsoever evil befalleth thee, it is from thyself."

IN the above verse from the Holy Quran the line of demarcation between what is good and what is evil is very clearly drawn. Let us take, for instance, a newly-born babe, is it not the acme of innocence and purity? Let us see what has come about before the new soul has entered this planet of ours. Can we not realise the thoughts, the trials and sufferings through which the mother has laboured, how she has tenderly lived for the unborn, how that in the end she has risked her own life that a new life

should come forth. Allah in His mercy had provided everything which was necessary for the well-being of the embryo, and the love which is born of those sufferings of the mother is rewarded by the affection of the infant. The clinging helplessness of the little one cannot but excite our compassion. Step by step the child grows, attaining fresh knowledge, evincing fresh delight every day at the wonders it discovers, and its pure soul is untainted with the sin and corruption from which the parents carefully protect it. Then we see the gradually unfolding spirit taking a keen interest in its surroundings, and asking questions which are often a source of anxiety. The evils of man are kept back as long as it is possible, lest the earthly weeds should choke the development of this fragile heavenly plant. Nature around in its creation is spotless, flawless, and perfect. In the Holy Quran, Sura lxxvii., entitled "The Kingdom," we read, "No defect canst thou see in the creation of the God of Mercy. Repeat the gaze: seest thou a single flaw? Then twice more repeat the gaze: thy gaze shall return to thee dulled and weary." As is Nature, so is man; all that is the handiwork of God is perfect. Man is born immaculate, and on his passage through the world, if he obeys those Divine laws which Allah has given for our guidance, he will be a perfect man; such are the Prophets. Can one hope to teach others who has not first of all given the greatest consideration to his own self? If we do not learn to obey, how can we command? If we follow faithfully all the precepts which have been given for our guidance, nothing but goodness and consequent blessing for ourselves will be the result, and thus, being in tune with God, we become Divine. In the sayings of Our Holy Prophet Muhammad (on whom be Peace!) we read, "God saith: 'O man, only follow thou My laws, and thou shalt become like unto Me, and then say 'Be,' and behold, It is.'" Can one attain higher perfection? Thus we can fully realise that for such a person this very life is Heaven itself, he lives in that blessed state to which we all aspire with all earnestness. Here is the realisation of Islam, which means submission to His Will. Islam is not a code of ethics, it is not a system of metaphysics, not a collection of rituals and dogmas, but it is *Life* itself, it is the perfection of man. Such a man as this utilises all his endeavours to bring humanity to the higher existence, he strives with evil and sin everywhere, he rises superior to all worldly desires and cares, all attractions and snares, and lives with God. His life is a pattern for all to follow, and his example will live for ever. We find that such a being was Our Holy Prophet Muhammad (on Whom be Peace and Eternal Felicity!). Others often speak of the reverence which is shown for him by all Muslims, how that every saying, every act of his was regarded as the greatest treasure, and prized above all things. His customs and manners are to-day as great in their influence as they were thirteen hundred years ago when he lived in Arabia.

He is an historical personage, there is nothing mythical about him, the shrouds of history lie behind him, he stands out as the sun in its noon-day glory.

Let us see how we become evil, and how we fall from this high estate. Not by the sin of someone who lived six thousand years ago, not by the folly of our ancestors, or by the wickedness of our parents; how less, then, dare we say that God Himself, who is perfect, has given us a tainted nature—that we are born in sin. When all around us speaks for the glory of Allah, when the child, innocent and unconscious of knowledge even, prattles in its baby-talk, can we be forgiven if we say that God has given it sin as part of its birth inheritance? The child grows, learning every day, and then comes into contact with the sordidness of our world of trial and error. Little things creep into its nature by contact with its environment, and it commits wrong through ignorance. Is this sin? Certainly not; we can call this error, but not sin. Then the growth and development attains a stage when one knows the distinction between right and wrong, and if one deliberately chooses the evil way, and thus draws away from the commands of God, the consequences are on our own head. Do we hurt God by our actions? Do we belittle Him? Do we make him a participant in our folly? No, we ourselves are the losers. Allah is all-sufficient, but we are dependent on him. Therefore, if we stray from His path, we hurt ourselves, and the evil nature that grows within us may get the upper hand, and thus shut us out from His pleasure. Does He withdraw His hand from us in all this time of trouble which we have created for our own punishment? Does He curse us for our actions? Never is the door of His compassion shut against us. He is the “Merciful,” and often rescues us from the fruits of our foolishness. The God of Islam is not a tyrant who rules with a rod of iron, who is a terrible enemy if we offend Him; nay, rather He is our “Cherisher,” our “Sustainer,” and extends His love to all creatures. Knowing this fully well, we try to live always in His way, to follow His guidance, and our temptations make us stronger and mould our character after a finer fashion. We should be indeed a colourless thing if we had no battles to fight, no victories to gain over evil desires and allurements. Thus we know that every act of our life is a witness either for or against us, and we are the nobler for this. We do not place our sins upon the shoulders of another, but bravely fight our own way, emerging from the conflict triumphant. “God is the patron of the faithful,” He is our helper and guide, and if we follow Him we cannot go astray.

JAMEELA MAUDE.



THE ARAB VICTORIOUS.

THE Arab was now embarked upon a path on which the immediate actors were unable to see the end, or even foretell whither it would lead them. They were in touch with the Persian and the Byzantine along the whole border. The impetus given by their victories was carrying them still further on the road. Like all conquerors who preceded them, and all who came after, the current started by their own conquests became too strong for them. There was no holding back, no return—only going forward.

As a guide in such circumstances no better could have been found than Omar, the man now at the head of Islam. A strong man, physically and morally. Always imbued with a high sense of justice, age and experience mellowed and curbed his youthful fire. Under his guidance the Muslims were destined to gain undying laurels.

SYRIA.—13-21 A.H. (634-642 A.D.)

After the great victory of Wascûra, Khalid delivered to Abu Obeida the dispatch of the Khalif, in which he (Khalid) was deprived of his command. The mighty warrior, not in the least put out by his disgrace, at once offered his sword as that of a volunteer to the new commander. The action reveals one of the noblest traits in the character of the soldier, who whatever his fierceness in the battle could sink his own rights in the general cause; jealousy was not a predominating element of his nature. His offer was generously accepted by Abu Obeida, who retained him as his military adviser. This was as well for the Muslims; fine man as he was, the new commander-in-chief of the Syrian army was not a general of any distinctive ability.

Like red hot scoria belched from the bowels of the earth by the throes of volcanic birth, the Arab poured northward in waves of crested steel to where, nestling like a timid maiden beneath the everlasting snows and the gloomy cedars of Lebanon, the "queen of cities" stood. What cares Damascus for the men who now invest her spacious walls? although destined in later years to be in her greatest glory. With her towering walls, gruesome moat, and hardy sons she seemed secure. Had she not, before the name of the Arab was heard, hurled back the armies of Babylon and Assyria, and defied even the Roman and the Greek in the days of their strength and the time of their might? In Asia she watched during the ages the passing of races and empires, saw a thousand kings go forth to battle and a thousand conquerors fall. The Hittite and the Egyptian, in the zenith of power, beneath her gaze dyed the Orontes stream with red. Sargonide, Achemenian and Sassanide passed away before her view; Phonœcia rose to power

and Carthage, and her "Sons of Thunder" rose and fell. She paid tribute to the Cæsars of the Roman of the West and admired the highest glory of the Greek. Now she owned allegiance to Heraclius, Emperor of Byzantium, the man who wore the purple of the Roman of the East, and represented all that remained of Imperial rule.

Damascus was doomed to admit another conqueror. Khalid detected a slackness of the guard. In early morning, before the break of day, with a band of hardy veterans, the general crossed the moat on inflated skins. A grappling iron was thrown over the wall. An agile Arab was soon at the top; more followed, and the guard was overpowered. Descending to the street, the gate was thrown open. The people awakened with the cry "Allahu-Akbar!" ringing in their ears. The "Sword of God" was upon them, and in a short time the pearl of the Syrian desert was in the hands of the Muslim. Khalid would have treated the town severely, probably claiming a large indemnity, but Abu Obeida refused, and gave generous and merciful conditions.

After the fall of Damascus the Emperor led an army in person against the Muslims, but was utterly routed. Khalid, leading the Arab van, was again responsible for the success. A short time after a Muslim army, under the command of the same leader, cut the Byzantine array under Theodoric to pieces. City after city surrendered, and the Emperor, losing all hope of recovering his outlying provinces in Asia, retired to Constantinople. The foothold of the Arab in Syria was secure.

Khalid was for a time received again into favour by Omar, and installed in the governorship of a city in Syria. Ever lavish in his generosity to commanders under him, Khalid soon fell into disgrace again through giving largesse to friends, although it was probably part of his own division of the spoil. Omar had him publicly degraded, after which the warrior retired and died in a short time, his mighty spirit broken. On his deathbed he kept showing his scarred body to his friends, saying: "And now I die as the coward dieth, or as the camel breathest its last breath."

So in poverty and neglect passed away the man whose skilful generalship and individual prowess placed the Arabs in the forefront of the nations, broke the power of Persia and Rome, and made the blood of foemen "flow like a crimson stream," planting the banner of Islam on the hilltops of Asia, and kindling a flame destined to envelop half the world. The precedent of Omar was not one to be recommended at that time. Generals who time and again led their troops to victory and reward, and by so doing earned their love and admiration, were dangerous to make opponents of. He might at any time rebel and lead the troops against the supreme authority. It shows a good point in the character of Khalid that he never at any time disobeyed the mandate of the Khalif or of any placed over him,

even when directed against himself. Neither did he at any time or under any circumstances attempt to sow dissension in the ranks of the Muslims. Through severe to his foemen during the period of hostilities—in fact, more severe than any other of the Muslims—in the time of truce or after surrender his word was chivalrously kept. But time moves on, and the past drops her veil over the deeds of Islam's bravest lance, who, whatever his failings, whatever his faults, was treated too harshly by his superior, Omar. The grass grows green and the breeze blows gently over the last resting place of Khalid ibu-Walid, whom men called the terrible "Sword of God."

PERSIA.—13-21 A.H. (634-642 A.D.)

Omar, on his accession, sent Abu Obeid (not to be confounded with the general Abu Obeida, already mentioned as commanding in Syria) to Irak with reinforcements to join the troops under Muthanna, Prince of Banu Bakr, to take command. They encountered the Persians under the renowned General Bahman at the Euphrates, and a battle ensued, known as the Battle of the Bridge. The Arabs received the first severe defeat. Abu Obeid and a great number of other commanders perished, with about 4,000 men. Muthanna saved the army from entire disaster and with it the honour of Islam. Collecting a few warriors, like Horatius at Rome of old, he held the whole Persian force in check until the survivors were able to cross the river and rally on the Arab side. The Persians were unable to follow up the victory. Muthanna gathered together the remnant of the Arab army, about 3,000 men, and kept the enemy in check meantime. Fresh reinforcements soon joined him, and shortly after he fought his greatest battle at Boueib, and, though outnumbered five to one, gained a complete victory. The fight is known in the Muslim annals as the "Field of Tens," on account of one hundred Arab warriors killing each ten men to his lance. The carnage at Boueib, considering the numbers engaged, is almost without a parallel. Muthanna's brother was borne from the field mortally wounded, and as they carried him out of the press of battle he shouted to his clansmen:—

"Exalt your banners, ye Banu Bakr, and the Lord will exalt you, my men; let not my fall disturb you!"

Another youth dashed into the centre of the Persians and slew the leader; mounting his richly-caparisoned horse, he rode back amid the plaudits of the Muslims, according to Muir, crying in triumph "I am of the Beni Taghlib. I am he that hath slain the chief." Such being the spirit of the men, it is little wonder such victories were achieved. Shortly after Muthanna died from wounds received in previous encounters. I feel no hesitation in supporting Sir Wm. Muir in his statement regarding the ability of Muthanna as a general and of his services to the army

at the early stages of the campaign; the equal of Khalid in strategy, he lacked the individual powers of the Kurayishite.

Saad ibn Malik (Abu Wakhas) took command of the army against Persia, and advanced on Kadosiya with 30,000 men. Rustem, a name renowned in Persian history, took the field against him as commander-in-chief with a force of 120,000—the flower of the Persian army. Three days were passed before they joined issue in pitched battle: an engagement that was practically to decide the fate of the old Persian supremacy. Saad, lying ill on a litter, issued his orders from the ramparts of the town. Rustem is said to have reviewed the battle seated on a golden throne. The Muslims went into battle singing and reciting verses of the Quran. All day the fight continued until night put an end to the carnage. Reinforcements, small but useful, arrived for the Muslims, and their leader on the following day slew Bahman, the Persian general. When night came on the second day 2,000 Arabs lay dead on the field. What of that? 10,000 Persians were lying beside them. On the third day further Arab levies arrived, and the engagement continued more furiously than before. Thirty of the foe fell before the single spear of one of the Arab leaders. Desultory fighting went on during the night, but on the fourth day victory declared for the Muslims. Rustem was killed and his army fled, leaving enormous booty for the victors. The jewels on the body of Rustem alone were valued at 70,000 pieces. Rome had launched armies of over 100,000 men, led by her ablest generals, against the Persians time and again without effect. Now the arms which for centuries withstood the greatest of European Empires succumbed to an army of Arabs which at no time numbered more than 40,000 men. Minor battles followed, till at last Medain, the capital, was captured (March 637 A.D.). The spoil taken gave to each Arab soldier about £500. The regalia of the Empire, with the sword of the Khosrvēs, was sent to Medina. The deeds of the Arabs in Persia are said by historians to have rivalled those of Alexander the Great in the same region. It took time to bring the entire country to subjection; the last stand of the Khosrvēs was made at Nehavend in 642. Here the Arabs gained a complete victory, though again outnumbered. Numan, the Muslim general, mounted on a white charger, fell leading his men. One hundred thousand Persians perished. They attempted a feeble rally at Rei in 643; again beaten. The Sovereign Yezdegird fled, dying a lonely fugitive far from Iran.

Thousands of Arabs now migrated to the rich plains of the Euphrates and Tigris, where they founded the cities of Kufa and Bussorah, famous afterwards for schools of learning and literature, science and politics—schools which affected the destiny of the Arab domination.

BEAUMONT HILL.

(To be continued.)

SAYINGS OF THE LORD MUHAMMAD.

LORD MUHAMMAD says:—

1. Convey to other persons none of my words, except those you know for a certainty.
2. A person who ascribes doctrines or precepts to me, and they are not mine, shall go to hell.

ISLAM.

Islam consists in cherishing the profoundest respect for Divine Commandments, and extending sympathy to His creatures.

ISLAMIC IDEAL.

Imbue yourself with Divine virtues.

TRUST IN GOD.

Trust in God, but tie your camel.

UNION WITH GOD.

1. God says: "O man, only follow my laws, and you shall become like Myself."
2. There is a polish for everything, and the polish for the heart is the remembrance of Allah.
3. Whoever loves to meet Allah, Allah loves to meet him.

THE HEART.

Verily there is a piece of flesh in the body of man which, when good, the whole body is good; and when bad, the whole body is bad—and beware! that is the HEART.

MOTIVES.

1. Actions will be judged according to motives.
2. No man is true in the truest sense of the word but he who is true in word, in deed, and in thought.
3. He is true who protects his brother, both present and absent.
4. My Cherisher has enjoined upon me nine things: (1) To reverence Him, externally and internally; (2) to speak truth, and with propriety, in prosperity and adversity; (3) moderation in affluence and poverty; (4) to benefit my relations and kindreds, though they do not benefit me; (5) to give alms to him who refuseth me; (6) to forgive him who injureth me; (7) that my silence should be attaining a knowledge of God; (8) that when I speak I should mention Him; (9) that when I look on God's creatures it should be as an example for them, and God hath ordered me to direct in that which is lawful.

RESPECT FOR PARENTS AND AGE.

1. It is a pity that a young person may not attain to Paradise by not serving old parents.
2. The Paradise lies at the feet of the mother.

3. To every young person who honoureth the old, on account of their age, may God appoint those who shall honour Him in his years.
4. Allah's pleasure is in a father's pleasure, and Allah's displeasure is in a father's displeasure.

SYMPATHY.

1. Do you love your Creator? Love your fellow-beings first.
2. God is not merciful to him who is not so to mankind. They will enter the Blissful Abode who have a true, pure, and merciful heart. He who is not kind to God's creatures, and to his own children, God will not be kind to him.
3. One who takes charge of the orphan will be at one with Me on the day of requitals.
4. Look after the widowed women.
5. Help the needy.
6. One of the acts of charity is to feed the wayfarer.
7. He is not of us who is not affectionate to his little ones, and does not revere the old.
8. To gladden the heart of the weary, to remove the suffering of the afflicted, have their own rewards.
9. He who helps his fellow-creatures in the hour of need, and he who helps the oppressed, him will God help in the time of difficulty.
10. Who is the most favoured of God? He from whom the greatest good cometh to His creatures.
11. He who trieth to remove the want of his brother, God will forgive his sins.
12. The best of men is he from whom good accrueth to humanity.
13. All God's creatures are His family; and he is the most beloved of God who trieth to do most good to God's creatures.
14. He who will do good to the needy, God will do good to him in this world and the next.
15. Seek for my good-will in that of the poor and indigent.
16. Avert the wrath of Allah with charity, be it but half a date.
17. They will enter the abode of Bliss who have a true, pure, and merciful heart.
18. O A'iyysha! (Prophet's spouse) do not turn away the poor without giving them something, be it but half a date.

SCRUPULOUS PIETY.

1. What is lawful is clear, and what is unlawful is also clear; but there are certain doubtful cases between the two from which it is well to refrain.
2. Leave what engenders misgivings, and have recourse to what is free from such reproofs of conscience.

EDUCATION.

1. He dieth not who takes to learning.
2. Whosoever reveres the learned reveres me.
3. To obtain education is incumbent upon every Muslim, male and female.
4. Seek after knowledge, though it be available in China.

LABOUR IS DIGNIFIED: WORKING LIFE.

1. Pray to God morning and evening, and spend the day in your pursuits.
2. He who neither works for himself, nor for others, will not receive the reward of God.
3. Whoso is able and fit, and does not work for himself or for others, God is not kind to him.
4. O God, keep me from inability and laziness.
5. Those who earn an honest living are the beloved of God.
6. God is gracious to him that earneth his living by his own labour and not by begging.
7. Pay the workman his wages before his perspiration dries up.

CHARITY.

1. Charity wards off impending calamities.
2. Charity-tax should be collected from the rich and given away to the poor.
3. To meet friends cheerfully and to invite them to a feast are charitable acts.
4. To treat a wife tenderly and put a morsel in her mouth is charitable.
5. To treat children affectionately and kiss them are charitable acts.
6. To extend consideration towards neighbours and send them presents are charitable acts.
7. To feed the wayfarer is charitable.
8. To remove troublesome things from the path is charitable.
9. The person that looks after an orphan will be at one with Me on the day of requitals.
10. The needy should be helped.

A HYPOCRITE.

1. He is a hypocrite who, when he speaks, speaks untruth; who, making a promise, breaks it; and who, when trust is reposed in him, faileth in his trust.
2. The Faithful (*i.e.*, Muslims) are those who perform their trust, fail not in their word, and keep their pledge.

PATIENCE IN ADVERSITY.

1. Thus says Allah: "Verily those who exercise patience under trials, and forgive wrongs, are righteous."
2. Verily Allah loves a Muslim who is poor with a family, and withholds himself from the unlawful and begging.

MODESTY, CHASTITY, AND COURTESY.

1. Modesty and chastity form parts of the Islamic Faith.
2. One who does not practise modesty and does not refrain from shameless deeds is not a Muslim.
3. Modesty paves the way for all virtues.
4. Humility and courtesy are acts of virtue.

MUSLIM BROTHERHOOD.

1. Muslims are brothers in religion, and they must not oppress one another, nor abandon assisting each other, nor hold one another

in contempt. The seat of righteousness is the heart; therefore, that heart which is righteous does not hold a Muslim in contempt; and all the things of one Muslim are unlawful to another—his blood, property, and reputation.

2. No man has believed perfectly until he wish for his brother that which he wishes for himself.

3. All the Muslims are as one body. If a man complains of a pain in his head, his whole body complains; and if his eye complains, his whole body complains.

4. All Muslims are like one wall, some parts strengthening others; in such a way must they support each other.

5. Help your brother in adversity, and redeem him if he go astray.

WOMEN.

1. The best of you is he who behaves best to his household.

2. Women are the twin-halves of men.

3. The world and all things in it are valuable; but the most valuable thing in the world is a virtuous wife.

4. When a woman observes the five times of prayer, and fasts the month of Ramzan, and is chaste, and is not disobedient to her husband, then tell her to enter Paradise by whichever door she likes.

5. The Great Apostle abhors the idea of beating women: "Those men who beat their wives do not behave well. He is not of my way who teaches a woman to stray."

6. He is of the most perfect Muslims whose disposition is most liked by his own family.

7. That is the best of Muslims whose disposition is best; and the best of you are they who behave best to their wives.

8. The thing which is lawful, but disliked by God, is divorce.

9. God enjoins upon you to treat women well, for they are your mothers, daughters, and aunts.

10. The rights of women are sacred. See that women are maintained in the rights granted to them.

11. A virtuous wife is a man's best treasure.

12. Do not prevent your women from coming to the Mosque; but their homes are preferable for them.

MANNERS.

1. Imbue yourselves with Divine virtues.

2. When three persons are together, two of them must not whisper to each other without letting the third hear, until others are present, because it will hurt him.

3. Leave alone what does not concern you in preference to what concerns you.

4. Much silence and a good disposition; there are no two works better than those.

5. He who knows his own self knows his behaviour.

6. The exercise of religious duties will not atone for the fault of an abusive tongue.

7. All kinds of modesty are best.

8. Whatever mishap befalls you, it is on account of something which your hands have done.

9. Verily the most beloved of you are those of the best dispositions.

KINGS AND OTHERS IN AUTHORITY.

1. The people for the Abode of Bliss are three: The first, a just king, endowed with virtue and doing good to his people; the second, an affectionate man tenderly disposed to relations and others; the third, a virtuous young man.

2. Verily the best of God's servants are just and learned kings; and, verily, the worst are bad and ignorant kings.

GOD AND HIS APOSTLE.

I have left two things among you, and you will not stray as long as you hold fast to them: one is the Book of God, the other the Precepts of His Messenger.

MUSLIM.

1. A Muslim is he from whose tongue and hands Muslims are safe; and Muhajir (emigrant through persecution, or to help the good cause) is he who flees from what God has forbidden.

2. Happy is the faithful, for if good befalleth him, he praiseth and thanketh God; and if misfortune, praiseth God and beareth it patiently. Therefore, the faithful is rewarded in every affair, even for his putting a mouthful of victuals into the mouth of his wife.

3. Lord Muhammad said: "He is not faithful (*i.e.*, believer) who commits adultery, or who steals, or who drinks liquor, or who plunders, or who embezzles. Beware! beware!"

4. A true Muslim is thankful to Allah in prosperity and resigned to His will in adversity.

THE WORST OF MEN AND THE BEST.

The worst of men is a bad learned man, and a good learned man is the best.

DEATH.

1. Wish not death, for the increase of a Muslim's life increases his good works.

2. Speak well of your dead, and refrain from speaking ill of them.

3. The grave is the first stage of the journey to eternity.

4. Death is a bridge that severs friend from friend.

5. Remember often the destroyer and cutter-off of delights, which is death.

6. May Allah keep us from cowardliness and niggardliness.

CONSIDERATION TOWARDS THOSE WHO PROFESS NOT ISLAM.

1. A bier passed by Lord Muhammad, and he got up; and it was said to him, "This is the funeral of a Jew." He answered, "Was it not the holder of a soul?"

2. God does not allow you to enter the houses of the people of the Book (*i.e.*, Jews and Christians, &c.) without their permission, or to beat their women, or to eat up their fruits.

3. Should the bier of anyone pass by you, whether Jew, Christian, or Muslim, rise to your feet.

PARADISE.

Whosoever eats of lawful food and observes my laws, and mankind is in safety from him, will enter into Paradise.

ASCETICISM.

1. Torment not yourselves, lest God should punish you.
2. Islam does not allow asceticism.
3. Monasticism is not countenanced by Islam.
4. To commit suicide is one of the mortal crimes.
5. Wish not death before its time comes.
6. A Muslim who mixes with people and puts up with their inconveniences is better than one who does not mix with them but lives a life of seclusion and contemplation.

A CHASTE LIFE.

1. The adultery of the eye is to look with an eye of lust on the wife of another; and the adultery of the tongue is to utter what is forbidden.

2. I swear by God there is not anything which God so condemns as his male and female servants committing adultery.

THE END OF THE WORLD.

Men will be liars towards the end of the world, and will relate such stories as neither you nor your fathers ever heard. Then avoid them, that they may not lead you astray and throw you into contention.

MODESTY OF THE GREAT APOSTLE.

I am no more than man. When I order you anything respecting religion, receive it; and when I order you anything about the affairs of the world, then am I nothing more than man.

CAPITAL CRIMES.

1. The greatest enemies of God are those who profess Islam and do acts of infidelity, and who, without cause, shed blood of man.
2. Lord Muhammad observed: "The mortal crimes are to associate another with God, to vex your father and mother, to murder your own species, to commit suicide, and to swear to a lie."

FAITH IS SYNONYMOUS WITH ACTS OF
RIGHTEOUSNESS.

1. What is Islam? "Abstinence and obedience," answered the Lord. What is best faith? "An amiable disposition," observed the Great Apostle. What is the best emigration? "Abandoning that which God disapproveth of." What is religion? "Purity of speech and charity," saith the Messenger of God.

2. Charity is a duty unto every Muslim. He who has not means thereto, let him do a good act or abstain from an evil one; that is his charity.

3. He who believes in one God and life hereafter, let him not injure his neighbours.

FAITH.

1. Do not associate any deity with God, nor affront intentionally your parents. Never drink wine, for it is the mother of all evil. Refrain from vice.

2. Do not trouble him who shall say, "There is no deity but God"; not to think him an unbeliever on account of one fault, and not to discard him for one crime.

HOW IS THE EXISTENCE OF FAITH FELT?

1. If you derive pleasure from the good deed you perform, and feel grieved for the evil which you commit, you are a true believer.
2. What does a fault consist in? "When anything pricks your conscience, forsake it."

THE APOSTLE OF GOD.

He who sees me sees the Truth.

TEMPERANCE IN EVERYTHING.

1. The best of acts are the Golden Means.
2. Kill not your hearts with excess of eating and drinking.
3. The greatest of Jihad (Holy War) is that for the conquest of self.
4. Hell is veiled in delights, and Heaven in hardships and miseries.
5. The love of the world is the root of all evils.

THOUGHTFULNESS.

An hour's contemplation and study of God's creation is better than a year's adoration.

GUESTS.

1. He who believes in one God and in a future life let him honour his guest.
2. Whoever believes in God and the hereafter must respect his guest; and whoever believes in God and the hereafter must not incommode his neighbours, and a believer must speak only good words, otherwise remain silent.
3. It is not right for a guest to stay so long as to incommode his host.
4. O Apostle of God! inform me, if I stop with a man, and he does not entertain me, and he afterwards stops at my house, am I to entertain him as he did me? Lord Muhammad answered, "Entertain him."
5. It is of my ways that the host should come out with his guest to the door of his house.

MAN IS SINLESS BY BIRTH.

1. Every child is born with a disposition towards the natural religion (of obedience—*i.e.*, Islam). It is the parents who make it a Jew, a Christian, or a Magian.
2. No misfortune or trial befalleth a person but on account of his own faults; and most of these God forgives.

PRAYER.

1. The Lord does not regard a prayer in which the heart does not accompany the body.
2. He whom prayer preventeth not from wrongdoing and evil increases in naught save in remoteness from the Lord.
3. Adore God as you would if you saw Him; for, if you see Him not, He sees you.
4. Prayer brings the Faithful into communion with his Cherisher.
5. Pray to Allah morning and evening, and employ the day in your avocations.

MISAPPROPRIATION AND CRUELTY.

Withhold your hands from striking and from taking that which is unlawful and bad.

THE GODLY MEN.

The best of God's obedient elect are those who, when seen, remind of God; and the worst of people are those who carry tales about, to do mischief and separate friends, and SEEK FOR THE DEFECTS OF THE RIGHTEOUS.

SUPERSTITION.

1. Those who do not use spells, and are not influenced by omens like the people of ignorance, and who put their whole trust in God will enter Paradise.

2. Don't be superstitious as to eclipses; they do not occur because of the death of a person. Such a serious change should inspire a Muslim to offer special service and adore the Unity of God and ask for His blessings.

EDUCATION AND PREACHING.

Speak to people according to the level of their intellectual capacities.

ACTS ARE ACCOUNTABLE.

It is your conduct that will lead you to reward or punishment, as if you had been destined therefor.

WIVES.

1. A virtuous wife is a man's best treasure.

2. Admonish your wives with kindness.

3. A Muslim must not hate his wife; and if he be displeased with one bad quality in her, then let him be pleased with another which is good.

4. Do you beat your wife as you would a slave? That must you not.

5. The best of you before God and His creation are those who are best in their own families, and I am the best to my family.

6. One of the disciples inquired of the Apostle as to what treatment should be meted out to a wife. He answered: "Give her to eat when you eat yourself, and clothe her when you clothe yourself; and do not slap her in the face nor abuse her, nor separate yourself from her in displeasure."

7. Give your wife good counsel, and do not beat your noble wife like a slave.

8. If a woman undertakes more than one day's journey some of her male relations should accompany her.

CHILDREN.

1. No father has given his children anything better than good manners.

2. Cherish your children.

3. Do not let children out at sunset.

4. Treat children with a view to inculcate self-respect in them.

5. Whoever does good to girls will be saved from hell.

BACK-BITING AND SLANDER.

Refrain from decrying and speaking of the vices of mankind which you know are in yourself.

MORTAL SINS.

1. The person who drinks liquor, commits adultery, and steals things calls down severe punishment.
2. The greatest sins are to associate a deity with God, to vex your father and mother, to murder your own species, to commit suicide, and to swear to a lie.

THE WORLD.

1. This life is but a tillage for the next. do good that you may reap there; for striving is the ordinance of God, and whatever Allah has ordained can only be attained by striving.
2. He is the best man whose life is long and his actions good. He is the worst man whose life is long and actions are bad.
3. Wealth properly employed is a blessing and a person may lawfully endeavour to increase it by honest means.

SELF-CONTROL.

That person is wise and sensible who subdueth his carnal desires and hopes for rewards; and he is an ignorant man who follows his lustful appetites, and with all this asks Allah's forgiveness.

REPENTANCE.

A sincere repenter of faults is like him who has committed none.

KITH AND KIN.

1. Allah's pleasure is in a father's pleasure, and Allah's displeasure is in a father's displeasure.
2. The blessings of Allah do not descend upon the family in which is one who deserts his relations.
3. He who wishes to enter Paradise must please his father and mother.
4. "O Apostle of God!" cried a follower, "I have done a crime. Is there any act by which I may repent?" "Have you a mother?" "No." "Have you an aunt?" "Yes," said he. "Go, do good to her, and your crime will be pardoned."
5. Lord Muhammad used to rise to his feet and spread cloth for the woman that performed the rôle of a nurse to him when young.
6. Lord Muhammad would go out in advance to receive his daughter Fatima when she would come from her husband's house.
7. A man must do good to his parents, although they may have injured him.
8. The duty of a junior to a senior brother is as that of a child to its father.
9. Giving alms to the poor has the reward of one alms, but that given to kindred has two rewards.
10. Kindness is a mark of faith, and whoever has not kindness has not faith.
11. Whoever is kind to the creation God is kind to him.

REASON AND COMMON-SENSE.

1. The first thing created was Reason.
2. God has not created anything better than Reason, or anything more perfect or more beautiful than Reason. The benefits which Allah gives are on its account, and understanding is by it; and Allah's displeasure is caused by it, and by it are rewards and punishments.
3. Verily a man has performed prayers, fasts, charity, pilgrimage, and all other good deeds; but he will not be rewarded but in proportion to the sense he employs.

PROUD PEOPLE.

1. A community must desist from boasting of their ancestors. Mankind are all the sons of Adam, and he was from earth.
2. The proud will not enter the Blissful Abode.
3. He will not enter Paradise who has a single grain of pride in him.
4. God is Beauty and delights in the beautiful; and pride is holding man in contempt.
5. A proud monk or mendicant is accursed.

MEEKNESS AND HUMILITY.

1. Allah is gentle and loves gentleness.
2. Verily Allah is mild and is fond of mildness, and he gives to the mild what he does not to the harsh.
3. All forms of modesty are best.
4. Meekness and modesty are two branches of Faith.
5. Whoever has been given gentleness has been given a good portion.
6. Verily my Cherisher instructs me to be humble and meek and not proud, and that no one should press the other.
7. Whoever is humble to me for Allah's sake may Allah exalt his eminence.
8. Humility and courtesy are acts of piety.
9. True modesty is the source of all virtues.

ORPHAN.

The best Muslim house is that in which is an orphan well looked after.

PUNISHMENT.

Verily your actions will be brought back to you, as if you yourself were the creator of your own punishment.

HYGIENE.

1. Standing water should not be vitiated by nuisance.
2. God is pure, and loves purity and cleanliness.
3. The Prophet would often brush his teeth, and lays stress on this part of the toilet. "I would have enjoined cleaning teeth before every service if I were not afraid of the inconvenience of my people."
4. Whenever he took a bath, he would pour water over his head first of all.

MUHAMMAD JEALOUS OF THE UNITY OF GOD.

At his death-bed the Prophet observed: "Cursed be those that adore the shrines of their prophets."

HONOUR.

1. The upper hand (that bestows) is better than the lower one (that receives).
2. We do not eat of alms.
3. May Allah keep us from cowardliness and niggardliness.

DEALINGS, SHOPPING, AND PURCHASES.

1. The best of you is he who pays out in fairness.
2. One who borrows with the intention of paying back, God will pay it out. He who borrows to destroy, God will destroy him.
3. One who helps out his brother will be helped out by God, and one who refrains from exposing his brother will be rewarded by God concealing his faults.

SERVANT.

A servant is in charge of the property of his master; he should look after it.

MORTAL SINS.

Refrain from setting up deities with God, from embezzling orphan's estate, and falsely charging women with obscene crimes.

MANNERS AND CHARACTER.

The best of friends is he who is best in behaviour and character.

BACKBITING.

1. Envy and suspicion disintegrate society.
2. Avoid misrepresenting.
3. Refrain from ascribing false motives to people, and do not be suspicious of others' actions.
4. Suspicion is the blackest lie.
5. Do not look for the faults of others.
6. Don't envy others.
7. Keep yourselves far from envy, because it eats up and takes away good actions, like as fire eats up and burns wood.

CIRCUMSPECT.

1. A believer should see that he is vigilant.
2. May God keep us from cowardliness and niggardliness.

WORLD.

1. Whoever desires the world and its riches, in a lawful manner, in order to withhold himself from begging, and a livelihood for his family, and for being kind to his neighbour, will come to God with his face bright as the full moon on the fourteenth night.
2. The love of the world is the mother of all evils.

CONTENTMENT.

1. Whoso opens unto himself the door of begging, God will open unto him the door of poverty.
2. When you see a person who has been gifted with more than you in money and beauty, then look to those who have been given less.
3. Look to those inferior to yourself, which is best for you, that you may not hold God's benefits in contempt.

3. Be in the world like a traveller, or wayfarer, and reckon yourself as of the dead.

MANNERS.

In prayer, all thoughts should be laid aside but those of God; in conversation, no word to be uttered which may afterwards be repented of. Do not covet from others, or have any hopes from them.

ADVICE TO MUA'Z.

1. When Lord Muhammad sent me to Yemen in a judicial capacity he came out to take leave of me, and advise me while I was riding, and he was walking by the side of my camel, and when he finished advice he said: "O Mua'z! Verily you will not find me after this year." Then I wept from sorrow at being separated from him. Then he turned aside and wept, and turned his face to Medina and said: "The nearest to me are the abstinent, whoever they be, wherever they be."

2. Lord Muhammad slept upon a mat, and got up very marked on the body by it; and I said, "O Messenger of God, if you had ordered me, I would have spread cloth." "What business have I with the world," said he. "My condition with the world is that of a man on horseback, who standeth under the shade of a tree, then leaves it."

DEATH.

1. The Faithful do not die; they are transferred from this perishable world to that of eternal existence.

2. Death is a favour to a Muslim (*i.e.*, is not the punishment inflicted on account of sin?).

PRAYER.

1. Say your prayers standing; but if you are not able, do it sitting; and if not sitting, in bed.

2. He whom prayer prevents not from wrongdoing and evil, increases in naught save in remoteness from the Lord.

SYMPATHY AND FELLOW-FEELING.

Verily God will say, "O Children of Adam, I was sick and you did not visit Me." They will say, "O our Defender, how could we visit You? For You are the Lord of Universe, and are above sickness." Allah will answer, "O men, such and such was ill, and you did not visit him." Allah will then say, "O children of Adam, I asked you for food, and you did not give it to me." They will say, "O our Patron, how could we give You food, seeing You are the Cherisher of the Universe, and are above hunger and eating?" Allah will make answer, and say, "Such and such a person asked you for food, and you never gave it to him."

VISITING THE SICK.

1. Feed the hungry and visit the sick, and free the captive if he be unjustly confined. Assist any person oppressed, whether Muslim or non-Muslim.

2. There is not any Muslim who visits another in illness in the forenoon but that seventy thousand angels send blessings upon him.

till the evening; and there is no one who visits the sick in the afternoon but that seventy thousand angels send blessings upon him till daybreak, and there will be pardon for him in Paradise.

3. Whoever visits a sick person an angel calls from heaven: "Be happy in the world, and happy be your walking, and take you a habitation in Paradise."

SPREADING OF TRUTH.

1. Fear not the obloquy of the detractor in showing God's religion.

2. Say what is true, although it may be bitter and displeasing to people.

PARADISE.

Guard yourselves from six things, and I am your security for Paradise: When you speak, speak the truth; perform when you promise; discharge your trust; be chaste in thought and action; and withhold your hand from striking, from taking that which is unlawful and bad.

BACKBITING.

1. Backbiting vitiates ablution and fasting.

2. It is unworthy of the Faithful to injure people's reputations, and it is unworthy to curse anyone, and it is unworthy to abuse anyone, and it is unworthy of a Faithful to talk vainly.

MANNERS OF THE PROPHET: JEALOUS FOR ALLAH —A PHILANTHROPIST.

1. Do not exceed bounds in praising me as the Christians do in praising Jesus, the Son of Mary, by calling him God, and the Son of God. I am only the servant of the Lord; call me, therefore, the servant of God and His messenger.

2. Whoso has left debt and children, let them come to me. I am their patron. I will discharge his debt and look after his children.

SINCERITY AND TRUTH.

No man is true, in the truest sense of the word, but he who is true in word, deed, and in thought.

HOW SLAVERY WAS WISELY ABOLISHED.

1. Shall I tell you the very worst amongst you? Those who eat alone, and whip the slaves, and give to nobody.

2. He will not enter Paradise who behaves ill to his slaves. The slaves that say their prayers are your brothers.

GOOD COMPANY.

It is better to sit alone than in company with the bad; and it is better to sit with the good than alone. And it is better to speak words to a seeker of knowledge than to remain silent; and silence is better than bad words.

EDUCATION.

1. To listen to the words of the learned and to instil into others the lessons of Science is better than religious exercises.

2. The ink of the scholar is more holy than the blood of the martyr.

3. He who leaves home in search of knowledge walks in the path of Allah.

4. The acquisition of knowledge is a duty incumbent on every Muslim, male and female.

5. Acquire knowledge. It enables the possessor to distinguish right from wrong; it lights the way to heaven; it is our friend in the desert, our society in solitude, our companion when friendless; it guides us to happiness; it sustains us in misery; it is an ornament among friends and an armour against enemies.

MODESTY AND KINDNESS OF THE PROPHET.

1. I am no more than man. When I order you anything respecting religion, obey it; and when I order you anything about the affairs of the world, then am I nothing more than man.

2. A person will not enter Paradise who has one atom of pride in his heart. A man present said: "Verily a man is fond of having good clothes and good shoes." The Apostle remarked: "God is beauty, and delights in the beautiful; and pride consists in holding a man in contempt."

3. One of the followers of Muhammad asked the latter to curse the infidels. Lord Muhammad said: "I am not sent for this, nor was I sent but as a mercy for mankind."

4. "I served Lord Muhammad ten years," said Ans, "and he used not the slightest expression of displeasure, and never said": "Why did you do so?" And never said, "Why did you not do so?"

5. They will enter the Garden of Bliss who have a true, pure, and merciful heart.

PEOPLE OF THE BOOK.

Deal gently with the people, and be not harsh; cheer them, and condemn not. And you will meet many people of the book who will question you what is the key to heaven. Reply to them to testify to the truth of God and to do good work.

PARADISE.

What is Paradise? Lord Muhammad said: "It is such a bliss as the eye has not seen, nor the ear heard, nor flashed across the mind of man."

OPPRESSION.

That person is not of us who invites others to aid him in oppression; and he is not of us who fighteth for his tribe in injustice; and he is not of us who dies in assisting his tribe in tyranny.

A MUSLIM.

1. That person is not a perfect Muslim who eats his fill and leaves his neighbours hungry.

2. A man cannot be a Muslim till his heart and tongue are so.

3. Whoever believes in God and the hereafter must respect his guest; and whoever believes in God and the hereafter must not incommode his neighbours, and a Faithful must speak only good words, otherwise remain silent.

4. He who believes in one God and the life beyond let him not injure his neighbours.

5. Happy is the Faithful, for if good befalls him he praises and thanks God, and if misfortune, he praises God and bears it patiently; therefore, the Faithful is rewarded in every affair, even for a mouthful of victuals into the mouth of his wife.

6. The Faithful are they who perform their trust and fail not in their word and keep their pledge.

MUHAMMAD AND HIS PRAYER.

O Lord, grant to me the love of Thee; grant that I love those that love Thee; grant that I may do the deeds that win Thy love; make Thy love dearer to me than self, family, or wealth.

MARRIAGE.

1. There is no monasticism in Islam.
2. Marriage is incumbent on all who can afford or who possess the ability.

MUHAMMAD.

The Apostle of God was the handsomest of men, and the most liberal and the most brave.

Lord Muhammad was more modest than a virgin behind her curtain. He observed:—

1. It beseems me to be kinder to Muslims than they to each other. Wherefore any Muslim dying in debt and not leaving property to discharge it, it rests with me; and whoso leaves property, it is for his heirs.

2. Do not exceed bounds in praising me, as the Christians do in praising Jesus, the Son of Mary, by calling him God and the Son of God. I am only the servant and apostle of Allah.

3. Verily God instructs me to be humble and lowly and not proud, and that no one should oppress another.

HUMILITY.

1. Verily God has made me a humble servant and not a proud king.

2. Whoever is humble to men for God's sake may exalt his eminence.

FORGIVENESS.

That person is most respectable near God who pardons, when he has him in his power, him who shall have injured him.

Muhammad said: God tells me:—

1. I am near the hope of whoso putteth it in Me; and I am with him and near him when he remembers Me.

2. Whoso seeks to approach Me one span I seek to approach him one cubic; and whoso seeks to approach Me one cubic, I seek to approach him two fathoms; and whoso walks towards Me I run towards him; and who comes before Me with a world of sins, and believes solely in Me, him I come before with a front of forgiveness.

DAUGHTERS AND GIRLS.

1. Whoever does good to girls, it will be a curtain to him from hell.

2. Whoever looks after two girls till they come of age will be in the next world along with me, like my two fingers close to each other.

3. A giver of maintenance to widows and the poor is like a bestower in the path of God, an utterer of prayers all the night, and a keeper of constant fast.

5. I and the guardian of orphans will be in one place in the next world—like my two fingers, touching each other.

6. Shall I not point out to you the best of virtues? It is your treating tenderly your daughter when she is returned to you having been divorced by her husband.

7. Whoever has a daughter and does not bury her alive, or scold her, or show partiality to his other children, God shall bring him into Paradise.

CONSTANCY.

1. The best of good acts in God's sight is that which is constantly attended to, although in a small degree.

2. Be persistent in good actions and refrain from evil deeds.

FORTITUDE.

1. Verily you have two qualities which God and His apostle love—*i.e.*, fortitude and gentleness.

2. He is not a perfect man of fortitude who has not fallen into misfortunes.

FORETHOUGHT.

1. Deliberation in undertakings is pleasing to God.

2. A good disposition, deliberation in works, and to adopt golden means in all affairs are of the qualities of prophets.

FORGIVENESS.

1. That person is most esteemed in the sight of Allah who pardons, when in his power, him who shall have injured him.

2. Do not say that if people do good to us we will do good to them, and if people oppress us we will oppress them; but determine that even if you do not receive good from people you will do good to them, and if they oppress you, you will not oppress them.

FASTING.

1. A man whilst fasting must abstain from all bad expressions, and not even resent an injury.

2. A keeper of fast who does not abandon lying and detraction, God cares not for his leaving off eating and drinking.

CONSIDERATION TOWARDS MUSLIMS.

1. Every man who calls a Muslim infidel, it will return upon him.

2. Abusing a Muslim is disobedience to God, and it is infidelity to fight with one.

3. It is not worthy of a speaker of truth to curse people.

MY WORK.

I HAVE set to myself a duty,

I will do it in any case,

The task may be uphill or downhill,

I will move with a steady pace.

The thorns may abound in the furrows,
 In which this, my work, doth lie,
 But I will plough them deep, and on, and on—
 And I'll clear them or else I'll die.

E'en death shall not bring the ending
 To the work I have chosen for me,
 For whatever part I leave undone
 I will carry on to *Thee*.

In those regions high and holy,
 Where the soul's unfettered and free
 From worldly anguish, pain and trial,
 In Heaven's blest company.

Where all thornless grow the roses,
 Where the torchlight never gets dim,
 Where *Thou* dost assign to everyone,
 The work that was cherished by him.

There my work I will carry on,
 And inspire my progeny
 On the earth with a deep and strong desire
 To be heart and soul with me.

For so will *my work* go forward,
 Both in heaven and here below,
 For man to man and soul to soul
 With the mighty influence go.

Rosedale, Theydon Bois (Essex).

AL-QUIDWAI,
 of Gadia.

ISLAM KRISTANECO KAJ ALIAJ RELIGIOJ DE LA MONDO.

ISLAM—Kio estas ke ni submetos cion al la Dia volo en la vivo, kaj ke ni preferu sekvi Lin ol iajn aliajn inklinojn au dezirojn niajn proprajn.—estas religio kiu enhavas ciujn religiojn prekikatajn al homaro, de kelkaj instruistoj kiuj havis inspiron de Allah en ciuj epoko kaj ciuj landoj. Tiel diras la Sankta Kurano "Diru, ni fidas je Dio kaj kion Li donis al ni, kaj Ibrahim, Ismail, Isak, Jakub kaj iliaj idoj; ni kredas kion diris Musa, Isa (Jesus) kaj kion diris ciuj profetoj senditaj de Dio, ni akceptas ciujn kaj ne estas malsimileco inter ili."

Antau ol la Sankta Kurano ciuj nacioj dirante, ke ili mem estas idoj de Dio, refuzis konfesi ke aliaj estas ankau same.

La Kristanoj kaj Judoj hodiaŭ kredas ke ĉiuj profetoj nur venis de unu parto de la granda homa familio—la Judoj; kaj ke Dio ĉiam koleris kontraŭ ĉiuj aliaj rasoj, tiel ke Li neniam helpis au amis ilin.

Tiu ĉi opinio ne sole apartenas al la Kristanoj kaj Judoj, sed estas la propra ideo de preskaŭ ĉiuj religioj, kaj pro tio ekzistas sentojn de malamo kaj kondemnamo al aliaj, kaj tiel malkontento, malakordo en la familio de Dio. Sed nia Allah ne favoris unu super la aliaj, Li subtenas *ĉiujn* ne *unu* rason au popolon. Li estas la Reganto de ĉiuj epoko, la Rego de ĉie, la fontano de la spirito, la povo, la Helpanto de ĉiu kreita. La povojn, kiujn li donis al la antikvaj popoloj de Hindujo ankaŭ estis donitaj al la Araboj, la Japanoj, la Europeanoj, la Amerikanoj. Por ĉiuj la tero estas logejo, al ni servas la Suno la Luno, la Stelo kaj funkcias laŭ la volo de Dio por helpi al ni. Ĉiuj popoloj guas la aeron, akvon, teron, kaj ĉion kreitan de Dio, kaj egale uzas la aĵojn de la tero. Tio ĉi estas la grandaj diaj manifestacioj kiuj instruas al ni ke se neniam raso estis malpermesata uzi tiujn ĉi aĵojn, kial povas iu opinii ke Dio nur donis la spiritan parton al unu malgranda raso? Estas malprava ideo pri la Dio, kaj tiu ĉi eraro estas la granda muro kin staras en la mondo inter la nacioj kaj malpermesas universalan fratecon. Nun la lasta eldiraĵo de Allaho korektas forte tiun ĉi ideon. La Kurano nia sankta libro komencas per vortoj de laudoj kaj dankoj al Allah, la Dio kiu (ne estas sole la Sinjoro au Patro de Hindujo, Arabujo, Persujo, Sirio, Eŭropo au Ameriko) sed estas la kreinto de la tutaj universoj. La vortoj uzataj tie ĉi estas ĝeneralaj ke ili kovras ĉiujn malsimilajn popolojn, epokojn kaj landojn. La malfermo de la Sanka Kurano kontrandiras la doktrinon kiu metas limojn al la vasta amo de Dio, dirantan ke Li nur donas siajn benojn al unu nacio kaj ne al aliaj, kvazan ili ne estus kreita de Dio, au Li post la kreo tute forgesus ilin, au Li forĵetis ilin pro ilia senulileco. La malfermantanta verso instruas Musulmanon kredi ke se Dio donis ĉiujn econ kaj aĵojn egale al la homaro, Li ne forgesis doni ankaŭ spiritan gvidon al ĉiuj egali. Tiu nobla doktrino de la Kuran, enmetas spiriton de frateco, kompreneco inter la homaro, kaj detruas tiun malvastecon kiu estis la muro inter frato kaj frato sub la universala patreco de Dio. Tiu ĉi instruo helpas nin ami kaj regardi bonkore Moseon kaj Jesuon, Ramchandra, Krishna, kaj Lia Moston la Budhao. Se Kun Al-Kurano mi akceptas verajn partojn de la Biblio kiel la vorton de Dio, same mi rigardas kiel la mian la "Gita" kaj aliajn Sanktajn Skribaĵojn. Tiel laŭ la eldiro de la Kurano, "Islam" estas la nomo de ĉiuj religio, kredo, au fido kiuj estis predikataj de tempo ĝis tempo en diversaj landoj de instruistoj kiuj venis de Dio. Ĉiuj estis de la sama ceffonto kaj diris unu kaj la saman veron. Sed la efiko de konserviloj en estintaj tagoj malhelpis ke ili restu puraj, kaj donis okazojn por homaj enmetadoj, kaj malpravaj tradukoj. Ankaŭ lingvoj sangigis,

estis ne uzatoj kaj perditaj, kaj pro tio ciu nova epoko havis novajn malfacilaĵojn. Ankau novaj metodoj, novaj idealoj, novaj sentoj venis kaj bezonis novajn klarigilojn. Tial profeto post profeto venis kaj renovgis malnovajn verojn, kaj donacis novajn ekzemplojn kaj sentojn, kio estis necesa je la tempo. Granda fakto estas ke la homa raso estas multspeca, havas diversajn kutimojn, ideojn, kaj estas malproksime unu de la alia, tial estas necese por ciu epoko kaj raso havi sian propran profeton, kaj tial estas ke Al-Kurano diras "Ne estis nacio sen sia Gvidanto" denove "Ciuĵ nacio havas sian Instruiston" ree "Profeto estis sendita al ciu klaso de la homaro" Se Hinduĵo havis sian "Vedic Rishis" sekvitajn de Krishna, Ramchandra, kaj Buddo, Hinduĵo vidis sian instruiston en la persono de Konfucio. Se Zoroaster venis por lumigi Persujon, la valo de la rivero Jordan ricevis la dian influon de la Monto de Olive. Do, kiam kaj kie malboneco estis kaj viroj estis malmoralaj, Dio levigis virojn por instrui kaj renovigi la saman malnovan Islamon. Ciuĵ landoj kaj nacioj vidis malbonaĵojn pekojn, malmoralajn cie, kaj ofte oni rigardis pekon ne kiel peko sed merito.

Tio eble al multaj saĝnos stranga, sed ni nur devas legi historion, kaj studadi kondicojn 500 jaroj post la veno de Jesuo; sufiĉas diri ke homaro estis en la plej malalta epoko de evolucio spirita kaj morala. Profeto venos kiam malboneco estis plej granda kiel en Naturo lumo sekvas mallumo. La superdirita kondicoj alvokis au kelkoj profetoj en diversaj landoj au unu Majstra mano kiu venos renovigi la malnovan "Islam" en ĝia plej perfekta formo.

Cirkonstancoj venis kiuj preskan sangis la popolojn. Malsimiloj partoj de la homa familio dividita per naturaj kaj artefaritaj bariloj, estis ĉe la punkto de kunigo kaj unuigo. La vasta mondo estus unu lando kaj la landoj kiel ĝiaj urboj, kaj la urboj kiel stratoj. Veroj de diversaj nacioj kaj fidoj estis pretaj por renkonti unu la alian. Se malsimila instruo estus donita al iu, haoso venus tuj. Dio tial kaŭzis la lastan grandan Profeton veni en lokon tute centran por la tuta universo, kaj kies lingvo en siaj vortoj kaj sentoj ne sangis; tiuci kondico estis klare dezirinda por la ilo uzota por la lasta Vorto de Dio. La kurioza naturo de la Araba lingvo ke ĝi neniam sangigas, donas al ĝi specialan taŭgecon esti la trono de la lasta eldiro de Dio. La vortoj Arabaj estas elokventaj. Ili donas ideon en unu vorto, kiu, en aliaj lingvoj, postulas pagojn por klarigi. Ili estas tial bonaj iloj por teologio. Eksemple "Peko" en la Araba estas "foriri de la punkto kiun vi sentas estas prava, forlasi la Dian ordonon, ne uzi ion en la justa maniero" kaj "Pento" estas "Reveni al la punkto kaj tiam sekvi la pravon vojon; kaj rebonigi la eraron faritan." Por kompreni Islamajn ideojn vi nur devas pripensi la vortajn arabajn. Ili mem estas la klarigo. Nenia lingvo lau mia scio havas tiun ĉi ricecon de sento, kaj tial se la unuigo de la mondo postulas mondre-

ligionon, se la malnovan malnovan religionon de obemeco al Dio estus donita en sia formo perfekta unu fojon kaj por ciam, nur povus okazi per la Araba lingvo.

Al-Kuran venis kaj gi alportis la samon Islam kiun aliaj jam predikis, kaj estas libro kiu repetis malnovajn verojn en perfektajn formojn, kaj ankau donis novajn verojn tre necesajn por la evolucio kaj progreso de la homaro en la tiama kaj posta tempo. Gi ripetas verojn en la Sanktaj Vedas, en la Biblio, en la vortoj de la Gita, en la diraĵoj de Ramchundra, Buddo. Kaj ciuj aliaj Profetoj kaj finas kion ili lasis ne dirita, donas novajn legojn necesajn por la bonestado de la tempo kiam la diversaj anoj de la familio de Dio alproksimigis. Al-Kuran donos regulojn por ciu bezono de la vivo. Gi ne estas aro de moralaj eldiroj, au libro de ceremonioj. Gi donas veran ideon de Dio kaj lumigas nin pri angeloj, spiritaĵoj, profeteco, venonta vivo paradizo kaj la formoj de la punoj. Aliaflanke gi donas principojn por gvidi nin en politikaj, hejmaj kaj sociaj aferoj, kaj se homaro nur agas laŭ tiu ĉi, gi atingus perfektecon.

Al-Kuran ne sole estas por pregoj k.t.p. gi donas regulojn per la vivo. Se la Rego devas obei legojn por sage regi, la regnantoj ankau estas ordonitaj esti bonajanoj kaj obei la Rego ĉe kvankam li estus fremdulo. Simile, jugistoj, oficistoj, komercistoj, juristoj, filoj, patroj, edzoj, edzinoj, najbaroj, amikoj, la richaj kaj malrichaj, fakte ĉiuj personoj trovos gvidon en la libro de Dio. Tiu ĉi perfektan instruon ni nur trovas en la sankta Kurano, kaj tial ni Muslimoj kredas ke la malnova religio de Islam, tio estas predikita de ĉiuj profetoj atingis perfektan formon en tiu ĉi fina libro de Dio; kiel diras la Sankta Kurano "Hodiaŭ la lego perfektigas por vi."

KIU ESTAS MUSLIMO?

Li estas filo de Israelo ke li sekvu la dek ordonojn de Moses; Li estas sekvantulo de Jesus detruante hipokritecon, Li sekvas la leĝon de amo kiu venis de Monto Olive, kiam gi alkondukas al plibonigo. Li estas Arja Hindu rompanta idolojn kaj Sanaton Dharmi, donanta respekton al diaj viroj de ĉiu nacio kaj fido, kiu estis inspirita de Dio. Li estas Budisto predikanta Nirvanon, submetanta sin mem kiel ilon de savo. Li estas Unitariano por starigi la unuecon de Dio. Efektive li obeas je ĉiuj religioj per la Kurano—fidus je ĉiu beleco en religio kaj turnas sin for de tio kio estas kunmetita de homo al la religio de Dio—kaj tio ĉi estas Islam.

Tradukita de

KHALID SHELDRAKE.

Miajn Korajn dankojn al Sro W. W. Padfield de Bath kaj Sro. Allsopp de London por ilia boneco.

وسلم لما جاءت اليه امه حليمة الساعديّة التي ارضعته فاكروها
وعزّها وفرش لها رداءه فجلست عليه واجلّسها اجلا لا عظيما
ولما ترعى قومها في غزوة فترحمهم واحسن اليهم جميعا و
ذلك كله لاجل امه حليمة الساعديّة التي ارضعته فصنع
معها ومع قومها كل جميل فكيف اذا كانت امه التي ولدته
ثم تفكر ايضا في معاشرته مع الزواجه المطهرات رضى الله
عنه فانتهى كنى يعرفه عريده عنه فردا منتهى وذلك
لانه صلى الله عليه وسلم يفعل ما يقول وانه (قال خيركم
خيركم لا هله ما نا خيركم لا هلى) وايضا انه كان
يعمل على منوال القرآن الكريم لما قالت عائشة رضى الله
عنها لما سألوها عن خلق النبي صلى الله عليه وسلم
فقالت كان خلقه القرآن (وان الله تعالى قال في
القرآن الكريم (خلق لكم من انفسكم ازواجكم لئلا تكونوا
تسكنوا اليها وجعل بينكم مودة ورحمة) فلذلك انه
كان بازواجه رحيمًا كريما حتى انه كان اذا ارسلت
اليه بعض ازواجه ادا ما فاتفق ان الاء قد كسر فارسل اليها
اناء عوضه لانه كان صلى الله عليه وسلم كاملا في اخلاقه ومعاشرته
للنساء لانتهى ضعيفات البنية فالاحسان اليهن واجب
فقد ثبت من اول الزمان الى حال التأريخ ما جعل احد من
المصالحين والبيهني والملوك والسلاطين حقوق النساء
كما جعله الاسلام والنبي صلى الله عليه وسلم ولد له اثنتان
بنيتا راحة للعالمين جميعا (المرجو محمد عبدالحى (مولوى فاضل)

ما ارادوا لانهم هم المالكون لا موالهم ثم ان القرآن الكريم قد
 اكد الله تعالى فيه بان يحسن الرجال للنساء ويرحموا عليهن
 وان يعاشروهن المعاشرة الحسنة ولا يضيّقوا عليهن ولا
 يأنفوا من تربيتهن ولا يضارهن وان يعملوا معهن
 كل خير قال تعالى (لا يحل لكم ان ترثوا النساء كوحثا) وقال تعالى
 (ولهن مثل الذي عليهن) وقال تعالى (وجعل بينكم مودة ورحمة)
 وقال تعالى (ولا تنسوا الفضل بينكم) وقال تعالى (هن لباسي
 لكم وانتم لباسي لهن) وقال تعالى (للرجال نصيب مما اكتسبوا
 وللنساء نصيب مما اكتسبن) وقال تعالى (وانتوا النساء صدفاء
 تنهن خلفه) وقال تعالى (ولا تقضلوهن لتذهبن مما بعض
 ما اتيتموهن) وقال تعالى (وعاشروهن بالمعروف) وقال
 تعالى (ولا تنسكنوهن ضرارا) وقال تعالى (واسكنوهن من
 حيث سكنتم من وحيكم) وقال تعالى (ولا تضيقوا عليهن) ثم ان
 رسول الله صلى الله عليه وسلم عاشر النساء باكمل وجه واحسن
 اليهن بالفعل لما شهدت سيرته واخلاقه الكريمه وذلك
 اظهر من الشمسي في رابعة النهار كان صلى الله عليه وسلم
 اذا جاءت اليه ابنته فاطمة الزهراء رضي الله تعالى عنها
 من بيتها لاجل زيارته صلى الله عليه وسلم يقوم لها احلا
 وتغظيها وتكريما ويستقبلها بقوله صلى الله عليه وسلم
 (اكرموا اولادكم) وذلك لموافقة الفعل للقول وايضا
 انه صلى الله عليه وسلم اكد في خدمة الامهات فقال
 (الجنة تحت اقدام الامهات) حتى انه صلى الله عليه و

وأغبرها لزوجها وصحة ولا يرثن شيئا من أمواله اقرباؤها وصحة راز ووجهي
 اذا ماتوا قطعا وكليّة بخلاف الاسلام فانه اثبت حقوقا
 للنساء في الميراث وغيرها وان رسول الله صلى الله عليه وسلم
 رفع وقع ومنع قتل البنات ودفنهن احياء - فان العرب الذين
 كانوا ينفون من الاناث وتربيتهم قال ان انهم يعتقدون الثواب
 الجزيل والاجر العظيم والفخر في تربية البنات وذلك كله يدل
 على انهم امتثلوا او امر الله تعالى واوامر رسوله صلى الله عليه وسلم
 لانه (من عال ثلاث بنات او ثلاث اخوات او اكثر منهن او اقل
 انا وهو في الجنة واشار باصبعه السبابة والوسطى)
 وان الله تعالى اثبت حقوقهن وبين ما هنّ وما عليهن ورفع
 ما كان يُصنع بهن في كتابه الحميد وفرقانه المجيد فقال تعالى
 (واذا المودة سُئِلَتْ باي ذنب قتلت) انظر الى رحمة الله تعالى
 حيث انه رفع جميع التكليف والظلم الذي كان على النساء في
 الزمنة الاولى ثم ان الله تعالى جعل لهن قسما من الارث
 وضمن لهن حقوقا في جميع الاموال التي تملكها احد اقاربها
 او زوجها بعد موتهما واما اهل هذا الزمان الذي يدعي
 اهله بانه زمان التهذيب فما جعلوا لهن حقا ابدا ولكن
 الاسلام اوجب للنساء حقوقا كثيرة كما ترى مثلا كالصدق
 والتحف والحلي وغير ذلك من الاشياء والمال التي تكون
 تحت ايديهن فجميعها لهن لا يشاركهن فيها احد من
 البشر فهي المالكات لتلك الاموال يتصرفن فيها وتخرجن
 ويعطين ويمنعن ما اردن كما ان الرجال يعملون بأموالهم

بسم الله الرحمن الرحيم فحده ونصلي على رسوله الكريم
 ان حيات رسول الله صلى الله عليه وسلم واخلاقه واعماله وجميع
 احكامه تدل عليه بالفعل بانه رحمة للعالمين لانه صلى الله عليه
 وسلم كان محافظاً على حقوق العباد بل انه اجري احكاماً تفصيلاً
 في رعايتها وبالخصوص انه أكد تأكيداً شديداً في رعاية حقوق
 النساء وارضى لهن وهي آخر وصية اوصى بها عند وفاته فقال
 (اوصيكم بالنساء خيراً) ثم اذا نظرنا قبل بعثته صلى الله عليه
 وسلم نرى ان النساء كانت لاتنال شيئاً من الموارث قطاً
 وكلية بل انهن لم يسمين على حياتهن وحياتهن لادن اهل الجاهلية
 كما نرايقتلون بناتهم صغاراً وايضاً كانوا يترجون بنساء
 ابائهم ولا يعطون شيئاً من الارث الى امهاتهم واخواتهم
 اعني اذا سلبت اخواتهم من القتل صغاراً لانهم كانوا من حقوقهم
 يستكفون من تربية الدناث ويقتلونهن صغاراً عند الولادة
 وفي بعض الاحيان اذا كان احد هم مسافراً ولدت زوجته
 انثى يقتلها بوجها اذا رجع من سفره او يدفننها تحت التراب
 حية ولو كان عمرها بلغ عشر سنوات هذا ما كان من حقوق
 النساء في زمان الجاهلية قبل البعثة واما في هذا الزمان
 الذي يدعى اهل الله على انه زمان الارتقاء في التهذيب
 وبالخصوص اهل أوروبا فان النساء عندهم لا يرثق فيهن
 بهيد ابداً ولا يمكن شيئاً من اموالهن ولا يتصرفن فيه
 ابداً ولا يسمع لدعواهن اذا اقرن دعوى من جهة نفقاتهن
 واذا فارقن ازواجهن جميع ما في ايديهن من الاموال

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